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# Ecclesiastical Review

*Cum Approbatione Superiorum*

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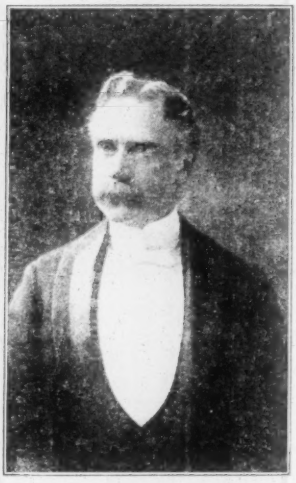

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# THE ECCLESIASTICAL REVIEW

FIFTH SERIES.—VOL. III.—(XLIII).—DECEMBER, 1910.—NO. 6.

## "FORBID THEM NOT."*

FOR some years I have enjoyed the advantage of getting close to the hearts of little children. It is within the strict limits of truth to say that all grades of society and grades of education and all kinds of Catholic homes were represented by those young people. If I impressed them, as with God's help I hope I did, it is no less certain that they impressed me and conveyed to my mind lasting convictions concerning the spiritual status of themselves and their homes.

In the missions which I have been conducting for children only, I have invariably requested pastor and parents to send the little ones of five as well as the big ones of fifteen. Parents at times wonder at this, for they cannot realize how children four or five years of age can grasp the great truths of salvation; but before the mission is over it is no exceptional thing to hear these same parents inquiring for books which give clear explanations of the Catechism, so as to fit themselves to answer their children's questions about God and the soul.

This should not surprise us, for the Blessed Trinity dwells in these young hearts. Faith and hope and charity have been infused into these young souls in Baptism. They have, therefore, a power to believe in what God has revealed, a power to hope in the promises of God, and a power to love God which the thousands of unbaptized children around about them have not. Our children have three supernatural faculties of which they themselves remain too long in ignorance. These facul-

*This article was written before the appearance of the Holy Father's Decree on the Age for First Communion (8 August, 1910).

ties need exercise. The articles of faith, and the laws of God, and the seven Sacraments and prayer will, if explained to the child, give the needed exercise to these theological powers; and it comes with the force of a revelation to those who have not studied our Catholic little ones and God's goodness toward them, to learn, on competent evidence, how quick their imaginations are to picture the truth, how alert their young minds are to grasp its meaning, how open their hearts are to the saving influence of all God's great mysteries and laws and helps.

By the religious instruction given them the supernatural habits infused at Baptism are brought into action in the souls of these children, and if they see " with other larger eyes than ours " we understand why, for the Kingdom of God is surely within them in their infancy. This explains the persistent curiosity of their awakened spiritual sense which parents often find difficulty in satisfying.

Now, the postponing of First Communion until the age of twelve has done much to lull many parents into a forgetfulness of these supernatural powers with which God has gifted their children. For example: It is only a few weeks ago that a man said to me at Beloit, Wis., where I was conducting a mission for children: " Father, I thought it useless to send my child for three days to hear five instructions a day on Christian Doctrine; but my wife said that the child would enjoy the pictures illustrating the Creed, the Commandments, and the Sacraments, so I yielded. I can say now that, though she is only going on seven, she almost makes a fool of me and her mother, for we find it hard to answer her questions. Can you recommend some good book which explains the Catechism well?" I did recommend the book and added that if he had begun to explain the Creed, and the Commandments and the Sacraments to his child at the age of four or five, she would most likely be fit for First Communion now. First Communion at the age of seven! He had never heard of such a thing. I assured him that I myself was in a First Communion class composed of boys and girls whose average age was not ten, and some were barely seven. When I told him of St. Alphonsus Liguori, who admitted to Holy Communion a little girl at the age of five, he seemed incredulous, so low indeed

was the estimate this father had been led to form of his own child's supernatural power. But the child's questions had impressed him and he was beginning to realize the importance of stirring up the grace of Baptism in the little soul. "Well," said he, "I am sorry she must wait five years more before she can make her First Communion."

So it is in many places throughout our land. This child and thousands like her must wait and wait and wait for the age limit. The heart of this child throbbing with innocence and yearning to know more of God, must be held back during the impressionable years of seven, eight, nine, and ten, from the Bread of Life and the Wine that makes virgins. The sweet memory of those young years of communion with Jesus she shall never feel for she shall never know. The preservative of her innocence is denied her by her guardians and her guides. They seem to forget that during the years of weary waiting the heart of the child is receiving its impressions from an atmosphere of vanity and profanity and sin. Sin is waiting impatiently to leap into that heart and claim it and rule it; and the hot breath of an impure world round about the child singes her imagination and leaves a galling brand for life.

Had father and mother and child been taught to realize that at the age of seven or eight, or nine, First Communion could be received if the little one were judged fit, what a difference it would make in the life of the child and in the life of the family.

Trite as the saying is, we cannot be reminded too often that "the child is father of the man"; and if we are to brace and sweeten the man's life, we must brace and sweeten the child's. If our children are to cleave to the best and love the best until the end, they must be made to taste and feel the very best at the very beginning. Their nimble imaginations and restless senses and inquiring minds crave for something on which to fasten. Their little hearts leap up to the least manifestation of genuine love. Is there any human being so quick and sure to detect the real and reject feigned affection as an innocent little child? Is there any strong reason for suspecting that the same child will not detect and feel and cherish the gifts Jesus brings into that love-hungry heart? Tell the inno-

cent little one who is coming and why, and the faith and hope and charity smouldering within will do the rest. Indeed, there is every reason to suspect that the age limit, or external reverence often enforced or merely imitative, can never supply the place of innocence. Warm the hearts while innocent with a timely First Communion; guide them to Communion weekly or daily during their tender years, and no matter how far they wander from their Father's house in after life, they shall never forget the years of eight, or nine, or ten, when they tasted and felt how sweet it was to serve the Lord, when their hearts burned within them, for they knew that they held Him close and thought then, that they would never, never let Him go. Oh, they may have fallen by the wayside, but impenitence in the hearts of such children the pastor or missionary will rarely meet in his priestly rounds. Their Lord and Master possessed their first love, and the memory of His embrace and the echo of the secrets He whispered still linger in their hearts. It is the one solace in their years of waywardness and the lonely finger of light beckoning them back to happy days. These surely are blessed memories, and it should be the aim and purpose of the zealous priest to secure for souls on the threshold of life these Eucharistic blessings.

But something more than the recollection of happy hours with Jesus is the little one's lot if admitted to First Communion while innocent. Holy Communion is the chief food of the soul and children need it at an early age in our day and land. It is the Bread of Angels and makes our little ones angelic. It keeps them innocent, secures their title to heaven, and increases their title to glory. The earlier, therefore, they receive, and the oftener too, the better for them; for we all admit that the great fruit of Holy Communion does not depend upon the child's knowledge or external reverence or years of instruction.

Now, what can we say of the many children in our land whose Communion is deferred until the age of twelve or thirteen? Thousands of them are not children at twelve, but old men and women who know all there is to be known about this world of gilded hollowness. And suppose they are prepared, is it possible that the impression made during twelve, thirteen, and fourteen will remain as vivid for life as if Holy

Communion were received at the age of eight, nine, or ten? Behold all the years the grace of the Blessed Eucharist was denied to these children! Who can tell the loss? Has not the head and the heart and the imagination been preëmpted or enslaved by the enemy, in too many cases, at the age of twelve? Indeed any man who knows the children of our day and land knows where the danger lies and knows too that First Communion cannot be made too soon.

And yet, with all our knowledge and experience of our children's spiritual dangers, we allow a strange custom to stand between them and the great source of purity and piety, the great remedy of vice, and the one great help to virtue, and we almost convince them by our regulations that Holy Communion is not a remedy or an antidote or a source of spiritual life or growth, but a reward of virtue. It is this very conviction that is the greatest obstacle to daily Communion in our own land to-day.

We all know where this doctrine came from and where it flourished, and is to-day poisoning the life of faith. If France is on her spiritual death-bed, the doctrine of a late First Communion has helped not a little to reduce her to that extremity. Over two hundred and fifty years have passed since the criminal zeal of Cornelius Jansen penetrated through Catholic France and to-day we need no commentary to understand the spiritual status of his adopted country. May God avert such a calamity from our land!

The age limit for First Communion must go from the Church in America if millions of our children are to stay in the Church and love it. Their souls are in need. They are starving for the Bread of Life. It is their inheritance, for Christ bequeathed it to them, and they are his adopted brothers. They have every right and title to it when they desire it and when their pastor sees they are fit. Give them their First Communion, if possible, before their first sin, but in all justice give it to them before their worst passions awake and clamor for the mastery of their innocent hearts.

Over and over again I have taken boys and girls at the age of seven to the confessional, showed them one by one how to enter and kneel down and ask for the priest's blessing and make their confession. Afterwards, I have heard their con-

fessions and I am sure that I have not in my life denied absolution to two dozen such children. Now, I ask, if these little ones can be fitted for the Sacrament of Penance at the age of seven, why not for the Sacrament of the Holy Eucharist? If the priest is the judge in one case, why not in the other? With the aid of the father or mother, the pastor can certainly judge of the fitness of the child and the Roman Catechism would seem to indicate that they are the judges. Surely, no body of educators would decree that all pupils should remain in the same class until a specified age. We all know what the outcome would be: lazy pupils, disgusted with school, and careless parents, criticizing school methods.

If age be a test of fitness or unfitness, it is remarkable that the great doctors of the Church fail to say so. On the contrary, they attest that it does not absolutely depend upon the child's age. St. Thomas says children are fit for Holy Communion when they begin to have some use of reason: "Quando pueri incipiunt aliqualem usum rationis habere." Other great theologians tell us that if children can distinguish between this spiritual and corporal food they are obliged to receive and comply with the precepts of the Church. Now, if they are obliged by the law of the Church, it is hard to understand how any power can hinder them. If they understand that Holy Communion is for the salvation and santification of their souls, Vasquez says, they cannot lawfully be prevented from receiving it; and children who can excite supernatural sorrow for sin are surely sufficiently developed to distinguish the spiritual from the corporal food, to understand that it is for the salvation and sanctification of their souls.

Indeed, if the theologians and doctors of the Church agree upon any one point it is this, that no age limit should be established and that the obligation of receiving Holy Communion begins for children about the age of nine or ten. In the days of St. Francis of Sales he was not slow to tell a good mother that her boy of ten should go to Communion that very year: "For," says the Saint, "children now are more premature at ten than we were at fifteen." The American child is surely no less premature to-day. Indeed, we know too well he is far more so. However, this does not mean that many children may not be obliged, or may not be permitted, to re-

ceive the Sacrament at an earlier age. Pope Pius X is said to have given First Communion with his own hands to little children at the age of seven and eight.

It would be easy to cite authorities, for it is not at all obscure from the teaching of the Church that a child capable of losing sanctifying grace is bound by the precepts of the Church to receive Communion, and should be instructed to that end. Grant that a child of seven or eight can be guilty of grevious sin, and you certainly admit that he must have "some use of reason." If the little one must understand in his little way that, grave matter, full knowledge, and full consent are requisite for such a sin, and that he must have interior, supernatural, and sovereign sorrow for the same, when he goes to confession, who can doubt that his little mind, aided and elevated by the infused virtues, can "discern the Body of the Lord," when his pastor and parents have explained to him the great mystery of love? Any one who has bent over these innocent souls and beheld their yearnings, knows well that of all the mysteries of our religion there is none which children embrace so readily and so easily as that of the Real Presence. Once the subject is put clearly before them, they are most eager for Holy Communion, for they want to be kept good always and they understand that the Blessed Eucharist is the great help to keep them so. Analogies may lead to misunderstandings when they are carried from one order into another, but one can hardly understand why a living organism which takes in the poison cannot also take in the antidote. That sin is the poison and the Holy Eucharist the antidote, a child seven years old can readily perceive.

Archbishop Kenrick declares in his *Moral Theology* that most frequently children are capable of discerning this Heavenly Bread as soon as they have reached their tenth year. It is, then, no easy matter to understand how in the face of experience and authority we stand between children and Jesus, who is the Resurrection and the Life. One would think, judging from our very common custom in the United States, that the Saviour has never said to children, "Unless you eat the Flesh of the Son of Man you cannot have Life in you", but "unless you receive absolution you cannot have life in you". Absolution can never supply the place of Holy Com-

munion. It may, indeed, confer upon the child the life of grace, but that life must be sustained by the Bread of Life. Oh, give this Bread to our starving little ones while they are sinless. This will unite them to Jesus and make them His friends and fill them with a love of the Church and the priest which they shall never forget in after life.

The tender years of seven, eight, nine, and ten, is the acceptable time, for it is the time when the Holy Eucharist meets with least resistance from the will of the child, and therefore produces by itself the greatest effects in the little one's soul. How much easier it is to direct the child and impress the child and turn the tide of the little one's being to God during the four or five years before twelve, than during the years which follow. Then the children can be easily watched and guarded and directed. After twelve—where are they? What priest knows? They are swallowed up in the world palpitating with infidelity and impurity, before they ever feel the full flow of Christ's sweet life beating through their own.

It is true, they were held at school till twelve in order to know more of their religion, but they were held too until they knew more of sin, and felt the tyranny of vicious habits. Their rights and the precept obliging them to receive Holy Communion have been steadily ignored by a system which puts book knowledge above the expressed wish of Christ and His Church, and they, poor children, are the sufferers.

The laws against child labor are spreading, and those who are afraid of losing the children in the workshops and in the factories when they make their First Communion need be afraid no longer. Their reason indeed is not an appealing one, and the writer would place far more dependence upon the Sacrament of Holy Eucharist received at an early age, for the preservation and elevation of the child's soul, than he would upon any human schemes or reasons for being good. Knowing the catechism or history or answers to objections against religion, does not warm the child's heart or preserve his innocence or increase sanctifying grace in his soul or convey that foretaste of Heaven which little ones feel when they receive their Saviour at the age of seven, eight, or nine. This is the feeling that gives conviction and lifts up their lives and abides forever in their hearts. No human knowledge can supply its place, for it is God's work in the soul.

How much our Catholic children need this divine action upon their young hearts, only those among us know who have come close to the children of the very poor and to those of the unfortunate rich. The children of the poor are deprived of this great remedy and safeguard until their passions have grown strong in a congenial atmosphere and their hearts have too often tasted the enervating, unforbidden fruit. They must drag out a sore existence amid depressing or debasing surroundings. They are in need and in danger. Holy Communion is their strength and support and protection and consolation. They will never forget the priest and the Church if they are helped now. "Forbid them not", while they are innocent, but protect their innocence and strengthen their weakness with God's omnipotence, and you will bring up men who will love priest and bishop and Pope and Church. Out of such children no one can fashion anti-clerical brawlers.

But there is another class of children who are made to suffer great loss by our custom of a late First Communion. The imaginations and minds and hearts of the children of the rich have gone bounding out before the age of twelve to the good things of the world and the glory thereof. First Communion can hardly be to their hearts what it would have been had they been prepared for this great blessing at the age of seven, eight, or nine. Over the door of their hearts is a sign in big letters "Rented to the World and Its Vanities." They, not less than the children of the very poor, are to be pitied, and it is time that we take pity on them and their homes.

Nor can the early First Communion fail to influence the home life in other lines. However, if it did nothing else than spur the parents up to the duty of instructing their children at the first sign of dawning intelligence it would be a big blessing to the family. This undoubtedly it would do. Parents, no matter how careless in religious matters, display unmistakable sensitiveness when their children's talents are even slightly belittled. They take a pride in seeing their children's intelligence developed. They speak about the little one's precocious babbling or read into his instinctive deeds intelligent motives. Any reflection on their children's cleverness is sure to be felt, and their is nothing parents will not

do to ward off such reflections. This parental solicitude is, without doubt, a natural gift of God and should be made use of by those whose duty it is to lead souls to God.

Let it be the law in any locality that all the children be admitted to their First Communion as soon as they are judged fit by pastor and parents, and we shall see father and mother and grandfather and grandmother ready and willing to help the children of the family to prepare for the great day of First Communion. It will be the real event in the family. At the age of four or five or six our children will then know more of God and their souls than they do to-day at the age of nine, ten, or eleven; for few parents will be willing to see their neighbor's children going to Communion at the age of nine or ten while their children are declared unfit and are singled out for ignorance and parental neglect.

Many a time I have met Catholic children ranging from the age of five to twelve who did not know even the "Our Father" or the "Hail Mary". In many places I have not found one in ten of these children who knew an act of contrition. Talk to them, or their parents about this state of affairs, as I have done, and you will be told that the child is only eleven, or just twelve, and has not yet been admitted to First Communion.

This answer makes us reflect, and ask ourselves whether the twelve-year limit is not in some manner responsible for the negligence of parents and the ignorance of their children. Any missionary who has spent some years with children in the woods and prairies, to say nothing of the slums, must have been convinced that parents have come to the conclusion that since First Communion cannot be before the age of twelve there is no use wasting time in instructing the child, for a dubiously wise custom has declared that children are not fit for supernatural things before the age of twelve or thirteen. Hence, much of their instruction is, outside of places where the Catholic school exists, thrown over on the priest who must get them ready in a few months, "For they are twelve." This system, somehow or other, stuns parental solicitude for the spiritual growth of the children until they are eleven or twelve years of age. The other system of permitting children to go to Holy Communion when ready, fosters, energizes, and augments this solicitude.

Again, once the instruction of the child is begun, the parents will be driven back to their Catechism and Bible History and the Lives of the Saints so as to fit themselves to give clear answers to the young inquirers. They must study if they wish to enlighten their children. This studying and teaching react upon the parents and upon the whole family, refresh their memory on points of doctrine, and put them on their guard lest their conduct should scandalize the little ones and render the instruction fruitless. We know for a fact that this is the case, and it is surely no small advantage to the Catholic home.

What parent can urge upon his child the necessity of keeping God's law whilst he himself ignores that law in his own family? How can he counsel frequent Communion in accordance with the wish of our Holy Father whilst he fails to frequent the altar himself?

But, when parents are informed that their children can make their First Communion as soon as they are ready, the Catholic spirit will begin to show itself in our Catholic homes and it will be felt throughout our land as it has never been felt before. Putting off First Communion until the age of twelve is a detriment to the growth of piety in the home, for it pushes out to the very verge of neglect the important duty of parents to help on their children spiritually and to watch for the moment when their little minds begin to hunger for God and His secrets.

In conclusion, this system practically removes from the family the blessing of imparting religious instruction, and places it in the school or in the church. It is, therefore, a spiritual detriment to the family. It conveys false notions of the child's powers; it is a violation of the child's rights, and it is hard to see how it escapes being, in many cases, a violation of the law of the Church. It deprives the child of a remedy for vice and a necessary help to virtue, besides being contrary to the universal teaching of the great doctors and the councils. It is contrary to the experience of men who have spent their lives looking down into the souls of children; it is based on a fallacy, namely, that the discretion necessary for the Sacrament of Penance is not sufficient for the Sacrament of the Holy Eucharist. It declares that the child knows enough

to sin, but does not know enough to take the great remedy. It is contrary to the wish of Christ who calls the little ones to Him and cries out to those who would stand between the children and an early First Communion, "*Ne prohibueritis eos*—Forbid them not."

C. A. SHYNE, S.J.

*Marquette University, Wisconsin.*

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## THE ODDS AGAINST ORATORY.

ONE of the paradoxes of life reveals itself in the religious and intellectual elements that oppose the spirit of pulpit eloquence.

This strange phenomenon of opposition is due to inherent possibilities of vice in every virtue and to the likelihood of partial retrogression in every intellectual advance. Saints and geniuses, it is true, so effectually curb the malignant forces paired off with their powers for good as to accomplish great works unmarred by great defects in their respective spheres of action. But the average man hardly succeeds in preventing the fusion of good and evil in the course of his work, and in avoiding the consequent prominence of objectionable qualities in the finished undertaking.

Piety is allied to emotionalism; and fortunate the religious devotee that is not tainted with excess of feeling. Healthful sentiment and sickening sentimentality are not separated from each other by a distinct line of demarcation; and blessed is he that can be pathetic without being maudlin, that can be tender without being soft. Common-sense is not far removed from the commonplace; and a tactful man is he that can be level-headed without being flat. Intellectuality and heartlessness consort; and few St. Thomases and St. Augustines indeed have there been. It is a wonder indeed that the *Summa* and the "Lauda Sion" should have come from the same pen.

And so in the case before us. Some of the very prerequisites and ornaments of a speaker are mated with oratorical drawbacks that prevent many a man from becoming a speaker. Without learning, piety, and devotion no one can make his pulpit a fountain-head of gracious speech: and yet, these

springs of Eloquence quite generally clog their own outpourings.

The learning of a priest must be preëminently philosophical and theological. His philosophy is highly metaphysical. From his earliest seminary-days he is thoroughly trained in the process of cutting away particularizing notes from his objective ideas and raising these trimmed notions in the scale of abstraction, up to the utterly simple. Color, accidental configuration, human warmth may all do for the humanist; but the philosopher must strip substantial verities of the casual and gaze on Truth as she is, unadorned. When he was a boy he thought as a boy. He drank in his notions from the real, without, and thought of particular objects in a particular way. But now he is a philosopher and thinks as such, getting away from scenes of sense, into the realms of meditation where notional details are merged into impersonal colorless generality. In his younger days his mind may have been the habitation of warm and highly colored images; but now it is the haunt of airy forms.

For, the spirit of Metaphysics is the spirit subtlety. It thrives only in a rarefied atmosphere of thought: and a rarefied atmosphere of thought, be it said in passing, is not—as some enemies would have it—a vacuity of ideas, but a refinement of ideas. The metaphysician unifies concrete forms of thought into abstract. This process is the unification not of a variety of ideas into an aggregate, but of a variety of ideas into a simple unit. For, the mind is not a mere collector, assorter, arranger, and combiner; but it is preëminently and essentially an analytic simplifier. There is a difference between the unit of combination and the unit of simplification. The former is really one only as a whole, but manifold in its parts; the latter is really only one.

The intellect of man is acting according to its highest natural capabilities, when metaphysical. No discredit is here thrown on the artistic mind. A mind that flames with a hundred intuitions, all of them seething and glowing with intensity of being and verging tumultuously, though splendidly, toward the outlet of expression, deserves the praise that it will surely get. But unless its intuitions ascend in the intellectual scale from their concrete individuality to the level

of abstract generality, that mind will not be, strictly speaking, acting according to its highest powers. For, the nature of the human intellect is not so much to formulate a series of particularized images as to take any one image and erase its qualifying tints and lines, beginning with the most characteristic features, and ending by leaving nothing but a faint indefinite blur. How shadowy, thin, and vacant is the idea of being, for example, in comparison with the idea of a definite being! How ruthlessly, in the intellectual process, a rosy apple is deprived of its color, shape, odor, and taste—left utterly without quality, quantity, weight, and life—so that the thin skin of being alone remains, enclosing vacancy! This process of abstraction is in the objective. For, subjectively, the last exhaustive idea in the scale of generalization is not a bit less concrete and definite than the first and lowest which depicts its object most graphically. All the notions that the mind elicits, even when not specific and individual in their manner of representing, are such nevertheless in their manner of being; because they are modifications of a specific and individual mind.

The superiority of metaphysics among scientific studies is guarantee enough for the Church's choice of it for the curriculum of her priests. But there is another motive for this selection. If Revelation were not rife with mysteries, very probably common-sense thought, as it is called, pursued in a common-sense way would have been her ideal of an educational course suited to her clergy, because it would have put them more in touch with the common run of men's mind-activities. But the handling of apparently contradictory doctrines in what they call the downright, straightforward way is an impossibility. You must be subtle to save yourself from botching the explanation of the most Holy Trinity. You must be able to divide and subdivide ideas in the refining process a great deal before they will be sensitive enough to catch even a fugitive impression of such a fugitive truth as the Incarnation. You must mount high in abstraction to escape the meshes of imagination in considering and explaining to the people doctrinal points from the pulpit.

But metaphysics like all other good things has its shadowing evil; and the metaphysician like the man of piety, of

sentiment, and of common sense, can degenerate; and it is precisely this decadent tendency that endangers pulpit oratory. The philosopher of the schools can so easily become a juggler of words; the student of abstract forms can so readily allow himself to neglect concrete matter, and develop into a formalist almost without knowing it. He rises above feeling for his brain's sake, and, in doing so, half the time becomes heartless. He will not look at the world through the stained-glass casements of imagination, because he wants clear vision; and lo, in consequence there is not a touch of poetic coloring in anything he gazes on! He is always trying to avoid chromatic defects in his lens; and by force of habit would, if he could, wash the iridescence from the rainbow. In soaring he leaves the amiable old earth behind him and with it, very probably, amiability.

The effect of this on Eloquence is evident. For, the orator is a man of imagination and passion. He speaks in figures; he is on a level with the popular; by turns he is enthusiastic, pathetic, indignant; he fails utterly unless his utterances are couched in concrete language: the more color in his imagination, and warmth in his heart, the better it is for him. He must draw down knowledge from his head by way of the heart before giving it outlet in speech. He speaks of concrete things in a concrete way; he describes beings and not being; he loves details that the philosopher trims away; and passes by distinctions that the other gloats over. Objective generalities are his bane, as they are the other's inspiration. His way is downward into the depths of feeling, instead of upward into the heights of abstraction; downward into the hearts of other men instead of upward and ever upward in his own mind. I do not say that a metaphysician cannot be an orator, but in the great majority of cases, on account of the difficulty of uniting opposites, he will not be: and his metaphysics without which pulpit oratory must of necessity be a sham, almost to a certainty dissipates that very oratory. This is the paradox in part which served as an introduction to these reflections.

In the light of this paradox we might reverently gaze for a moment on three Gospel-preachers and wonder what metaphysics would have done for them. We see John the Baptist

coming forth from the tawny sands of the desert where he had been fed on contemplation and been sublimed by solitude —coming forth, fasting, in his garment of skins, with fire in his eyes and stern strength in his voice. Would he have been the preacher that he was if he had come to convert the world not from the desert but from a school of Aristotle instead? St. Paul electrifies us after nineteen hundred years even through the dull medium of a printed page. His eyes are still luminous; his cheeks are still aglow; his lips are still trembling with eloquence for us while we read. Would it have been thus if the Apostle of the Gentiles had studied a *Contra Gentiles?* The Sermon on the Mount will never die. Whenever a good Christian thinks of that sermon his mind is filled with sunshine. For, our Lord in giving it smiled on the people; His lips were honeyed for them; His words were steeped in unction, and His whole presence was swathed in an atmosphere of magnetic beauty. He clothed most severe doctrines in a charm that has made them amiable. If instead of being nurtured on the Holy Books, the Boy Jesus, in His human capacity, had advanced in knowledge of Grecian growth, would He have so effectually cast the spell of Eloquence around the Christian world? These questions are far from being expressive of aversion for the philosophic studies of the Church or of blindness to their absolute necessity. On the contrary, the questioner understands and appreciates the keen discernment that dictated the adoption of those courses in former centuries and that dictates their continuance now. He simply states without suggestion or innuendo, just for the sake of stating truth, views that, by a process of "unconscious cerebration", suggested themselves to his mind during a long course of scholastic studies.

Another part of the same paradox is founded on the help and hindrance to Eloquence attributable to the Church's dogmatic method of teaching. First, this method is undoubtedly a help. Nothing is more essential to Eloquence than a straightforward strong statement of the truth. "I am a plain blunt man that speaks right on." Antony was a winner because he was direct. High-flown disquisitions, philosophic reflections, guesses at the truth, hesitating declarations, subjective dreaming, personal opinions, mere probabilities, part-

views, dim discernments, and in general the whole array of uncertainties and fragmentary perceptions whose very incompleteness sometimes lends the charm of color to lighter literature, like the charm which the remnants of an intercepted light-ray lend to chromatic crystals; far from producing the same agreeable effect on a speech, and especially on a speech from the pulpit, rob it of its virile simplicity, divest the orator of his air of sincere conviction, and leave his hearers like the unfortunates of the Magnificat that "were sent hungry away". Men like a speaker to get up before them, look right at them, and speak right to them: to tell them what *is* the truth and not what he *thinks* it is.

This popular idea of an orator is realized in the Church in Her Chair. She makes no shifts, dodges no issue, pales at no apparent contradictions in her deposit. She doth "a round unvarnished tale deliver" of God's whole course of love for man. She falters not. She sees straight and clear and lets you know she does; makes no apologies for being downright and faces unflinchingly every system of thought that is drawn up against her. Her creeds and canons and conciliary chapters show her mind without any possibility of sincerely mistaking. You know, as you read, just what it is all about, and just about what it all is.

Surely then the priest that studies his Theology at her lap will go forth to the pulpit with something to say and a very definite way of saying it. He will not run off into art, economics, politics and war, foreign and home policy, history and law; but, making himself more or less proficient in these branches as educational prerequisites, and satisfying himself with illustrations from them, he will give the people what they want—the word of God interpreted with authority.

But the Church's dogmatism is a hindrance to Eloquence as well as a help to it. And why? Because it is scientific, and Eloquence is artistic. All scientific propositions are rigidly formal. By this I mean that they express a truth in a precise way and as a consequence a slight change in expression may effect a change in the idea. Hence, like glass, they must be handled with care. A conscientious Catholic is scrupulous in the use of conciliary propositions, out of reverence for the truth they contain. And in handling

them he feels like a kind of Shylock with his conscience saying to him: "If thou cuttest more or less, be it so much as makes it light or heavy in the substance or the division of the twentieth part of one poor scruple; nay, if the scale do turn but in the estimation of a hair, thou diest." If he be an orator he is in a predicament. For, he would like to grasp at the truths and throw them into expressions of his own after the impulsive manner of an orator. But he has reason to fear that in his fine frenzy, his elastic mind may stretch truth to the snapping-point; that his formative mind, instead of only new expressions may form new propositions out of the old.

Again, science is progressive. The scientist is a Sir Galahead, Truth his Holy Grail, and his life a constant Quest. He studies facts, evolves ideas, combines ideas into judgments, compares truths or contrasts them and draws conclusions. He formulates principles from given data and in turn accommodates general principles to practical cases. But Eloquence on the contrary is a static force in the realm of truth. It is true the orator too analyzes and distinguishes, and argues from point to point along the logical groove, and like Ulysses follows knowledge "beyond the baths of all the western stars". But this he does as a scientist and not as an orator. The orator as such cares not to advance. His whole tendency is to take some fundamental, plain and popular truth; ponder over it, identify himself with it, steep it in the gorgeous hues of imagination and touch it with the mystic influence of emotion; because oratory is an art, and all art revels in transforming the plain into the beautiful, "gilding pale streams with heavenly alchemy".

Besides his innate tendency to be stationary, the time element forces him to be so. For, the creation of new forms of expression for the same thought, the presentation of one idea in its different phases, the translation of the language of intellect into that of the passions, and the accommodation of his subjective phases to the condition of his hearers, leave him little time for purely intellectual advance. I have just here touched on a point distinctive of the oratorical artist. Other artists appeal primarily to the cultured; and because they appeal to the cultured they may suppose themselves dispensed

from the necessity of elaborately adapting their masterpieces to mean capacities. But the orator appeals to the multitude. The multitude thinks concretely, if at all: but he thinks abstractly because he is scientific. The multitude judges art to be folly; but he is in love with it, as every artist ought to be. This difference of viewpoint will be fatal to any harmony between him and them unless, without deserting his own ideals, he learns to put himself in touch with theirs. It would be easy enough for him to remain on the higher level of culture, entertaining himself, developing himself, entertaining and instructing others of similar tastes and like abilities as his own. It would be easy enough too for him to descend to the plane of the populace, leaving, as it were, by one noble act of self-sacrifice all his accomplishments and tastes behind him; but to reach down for popularity without overbalancing and falling from his high estate into vulgarity is the feat of an expert, supposing a pendant steadiness of soul: and it is precisely the development and maintenance of this power of equilibrium that keeps the orator, as such, from making more progress along purely intellectual lines.

Still another element in the art of Eloquence that goes to make it static is the element of oratorical personality. Everybody knows that it is the man that counts on the rostrum. What he says may be only moderately wise, only half moral, not at all useful, or may be wholly harmful; but if he can throw over it the spell of personal magnetism he will captivate. In other arts the personal element is not so important. In painting, the artist touches his canvass with heavenly colors, and then is gone, leaving his work to charm by its own beauty, without him. In dramatic poetry, a very requisite for success is the power of obliterating self so as to give prominence to the characters. In reading novels, who but the student thinks of the author? Byron was a poor poet and a great versifying orator because his characters were nothing and Byron was everything; and Shakespeare was the greatest of poets because in his plays Shakespeare is nothing and his characters are everything. Now, the infusion of personality into a speech requires time and thereby interferes with advancement in strictly mental work. For, after ideas have, as it were, been projected from the mind by the thinking power,

instead of being left apart as distinct entities, they are drawn back upon the original source and allowed to percolate through mind, imagination, and heart, taking color and warmth from these faculties and becoming concrete with the whole man. This extra process is a trial of patience, because it is against the grain of a quick-witted man to stand and wait for so slow a saturation whilst he might be coursing on from idea to idea with all the exhilaration that accompanies intellectual speed.

Lastly, Church-dogmatism is very liable to be a hindrance to pulpit oratory, because in most cases it keeps a priest from the springs of oratory in Holy Scripture. He becomes so accustomed to listen to the Church and places such implicit confidence in her that he can without fear save himself the trouble of studying the Holy Books to find truth. He is blessed beyond the poor heretical minister who looks not to Her as to his truthful Mother, but strikes out rashly on his own account through the mazes of the Testament to find truth, and finds doubts and errors instead. But his very blessing, paradoxically again, involves a disadvantage. For, the splendid literary chances that the Bible offers will to a considerable extent be missed. If he were forced to read the Book, his path would be through richest stretches of thought and feeling and expression. He would feel with the jubilant and sad-faced prophets; he would listen to him " who sings to one clear harp in diverse tones "; he would follow in the footsteps of a preaching Elias, a Baptist, a Paul, and, above all, a Christ. He would not only learn of Him because and in so much as He is meek and humble of heart; but also because and in so much as He is powerful in word. He would sit down with the people on the mount or on the seashore near the pulpit-boat or follow Him into the desert and catch a bit of that wondrous eloquence that knits men's hearts to His. But now in his Catholic safety of doctrine it may possibly be that the sum-total of his Scripture reading is from the Breviary. If so, his words will not be endued with much unction to soften hearts, nor with light and warmth to illumine and inflame. For, though there be a dignity of style in the declarations of a Church council on matters of faith, their chief merit of style is their clear and decided tone. However much a theo-

logian may admire, for example, the Athanasian exposition of the most Holy Trinity and of the Incarnation for the exquisite precision with which the writer cuts his way through a conglomeration of truth and error, always keeping truth to the right and error to the left, he knows that that subtle style is not for himself as a preacher. And so, a student, exclusively ecclesiastical, will possess truth in ecclesiastical form, substantially the same as in Holy Scripture, but lacking the charm of natural setting. And in handing this truth to the people there will be a coldness and a stiffness of manner, caught from the formal style of Church learning.

To sum up what has been stated in the last few pages, I would say that pulpit oratory is elastic and formative in manner of expression; Theology on the contrary is stiff and formal in manner of expression: pulpit oratory is static in matter expressed; Theology is progressive in matter expressed: pulpit oratory is and must be Scriptural in style; Theology is not Scriptural in style. Secondly, the priest *must* be a theologian. Hence very probably he will have these three theological traits, which accord not well with the spirit of Eloquence. And hence again, the very science without which oratory cannot be, is an obstacle to oratory.

The paradoxical position that Theology and Philosophy hold in regard to Eloquence has its counterpart in the relationship which certain religious elements of a priestly life hold in regard to it. The religious paradox is quite as interesting as the scientific paradox. But for the present, this is enough.

In conclusion, I wish to express again the highest reverence for the Church's curriculum of studies for the priesthood. No priest can fail to see the wisdom of that course. The irresponsible eloquence of a man like Gipsy Smith, fresh though it be with the touch of nature and of Scripture, can have no religious attraction for the wise, because it has not the firm hand and clear eye of Philosophy and Theology. Such freelances as he, charm by their brilliancy, but cannot arouse solid confidence. He knows not whereof he speaks, and in giving you one truth probably encrusts it with twenty errors. But the Catholic priest, trained in the schools, holds certain knowledge of the word of God to be infinitely more im-

portant than the artistic expression of the word. He arouses confidence accordingly. The charm too will come with time, when personal endeavor will have reconciled as far as possible the divergent tendencies of his scholastic and his oratorical education.

## THE ALB.

SPEAKING of the Alb, Mgr. Huels, D. D., professor of Liturgy at the University of Muenster, says in his *Leitfaden fuer die Vorlesungen ueber Messliturgik*: "Historically the Alb is a linen undergarment of the Greeks and Romans, which they called *tunica* and put to a two-fold use: (a) as a sleeveless shirt reaching to the knees; (b) as a longer and wider sleeved undergarment falling gracefully down to the feet and ornamented in front, from the neck downward, with strips of bright-colored cloth—*vestis talaris*. This form of the tunic was the fashion during the luxurious days of the Empire. The designation *alba*, from its color, cannot be traced to the first centuries of Christianity. Originally a secular garment in common use, the costlier white *tunica talaris* gradually became a liturgical vestment worn by the deacons at divine service only, whilst priests and bishops continued for a while longer to wear it as a robe of honor outside the liturgical functions. Laymen wore a shorter, darker tunic, which gradually assumed the form of the tight-fitting Teutonic body coat—*Leibrock*. Originally of linen only, the tunic (alb) was later on often made of silk or silk mixed with other materials, and, since the time of the Carlovingians, the neck, sleeves, and edges were ornamented with strips of costly embroidery (*camisiae deauratae, sericae*). Ornamentation by means of *paratura*, plain or in figured embroidery, dates from the tenth century, and the use of lace-trimmings, from the sixteenth."

There is a goodly piece of cultural history contained in this brief summary of the development of the alb. We see the Greek and Roman aristocrats in their artistically folded togas, as the plastic arts have preserved them for us. Then we behold the Church converting this profane costume into a liturgical vestment, and giving to the loose drapery of the

Fig. 1—Ivory from Ninth Century.

Fig. 2—Alb with Parura.

Fig. 3—Alb ornamented with Gold Embroidery.

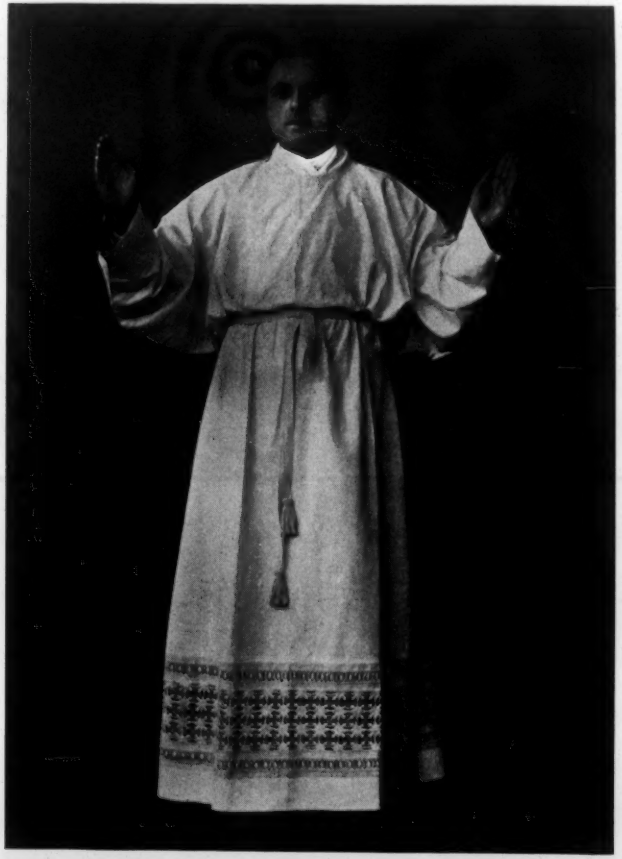

Fig. 4—Alb proposed by H. Stummel.
Made after ancient albs, published by P. Braun, S. J.

toga that graceful effect produced by the harmonious disposition of a wealth of folds gathered in equal parts upon either arm, as we see it illustrated in the first grand chasubles of the early Church. Beneath the planeta, the tunica, delicately plaited and falling in simple elegance to the feet, completes the solemn and dignified character of the priestly figure of old.

FROM AN IVORY OF THE IX CENTURY. FIG. 1.

The alb outwardly transforms the man into the priest. It is the wedding-garment in which he walks to the banquet of the Lamb at the marriage-feast of the King. Only after the alb has, so to speak, produced its wondrous effect of mystic transformation which it is intended to represent, does the priest put on the chasuble, symbolically expressive of the royal mantle which stamps him as the vice-gerent of Christ, as the priest-king "according to the order of Melchisedech". The shining whiteness of the linen, of the fibre which the mysterious powers of Nature bring forth, and which the hand of man fashions into the choicest of textile fabrics, enfolds the priest and lends him something of the supernatural transfiguration of the angelic spirits. To the nobility of material and color is added the enhancing quality of excellence of form—a form rationally adapted to the human body and its freedom of motion, wide below and not too narrow above.

And when the priest stands at the altar as the representative of Christ, it is fitting that he should be adorned with the ornaments which Christ wore when He consummated His life's sacrifice on Calvary. Hence the alb of the priest is embellished with five strips of costly material or richly embroidered figures. This is the *alba parata*, which, by means of the five pieces of ornament in the liturgical colors attached to the front and rear, to both sleeves, and to the amice, ingeniously brings the two most important sacerdotal garments into relationship with each other.

ALB WITH PARURA.[1] FIG. 2.

As in the case of the robes of princes, the borders of the alb were sometimes ornamented with broad and richly em-

[1] Design by H. Stummel.

broidered edges. Although such ornamentation was not calculated to enhance the spiritual significance of the alb, it nevertheless gave it a more festive appearance. But it is to be noted that richly-embellished albs were the exception, plain linen albs, with at most the added adornment of the *parura*, being the rule.

ANCIENT ALB ORNAMENTED WITH GOLD EMBROIDERY.
FIG. 3.

Up to the sixteenth century the alb remained a characteristically severe garment. Simple and genuine in design and make, it was in accord with the art-spirit of the ages of faith. The Renaissance marked the advent of lace, and the paramental art fell a prey to the magic of its novelty. The pure white linen, so expressive of the spirit of the Church and of the chastity of the priest, had to give way to the indiscriminate introduction of lace. There is no doubt that a certain grace and artistic rhythm are obtained by variety of design, and that a pleasing impression is produced by the alternation of close and open work in well-made lace; but it is no less true that this impression is produced only by the sacrifice of the durability and simplicity which belong to the fast linen edges of the alb as a priestly garment. Lace has been in predominant use in the making of the alb for centuries. Dignified and noble at first, the flimsy and cheap productions of later times only too frequently disfigured the sacred garment. With its manly, earnest character the beautiful form of the alb also gradually disappeared. It has become a bag-shaped mass of material, of equal width throughout and boasting of the doubtful advantage of fitting everybody. Not content with precluding all possibility of seemliness of appearance by packing together three and a half yards or more of linen on the back and the breast of the priest, the evil was aggravated by a variety of trimmings, tasteless alike in design and technique, and the sorriest surrogates of lace: careless gathering up and adjustment usually put the finishing touches to the ungainliness of the attire. Instead of ennobling, spiritualizing the figure of the priest, the alb served only to deform and disfigure it.

Conscientious and learned antiquarians and historians, such

Fig. 5—Proposed Alb—Side View.

Fig. 6—Medieval Chasuble and Alb.
With Linen Quadrangles and Crochet Work.

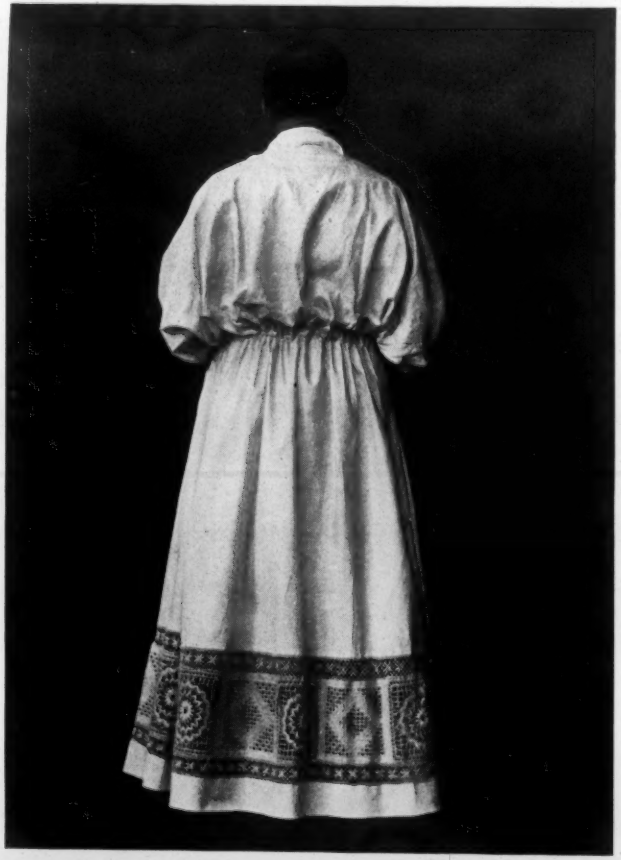

Fig. 7—Another Alb with Open Linen Work.

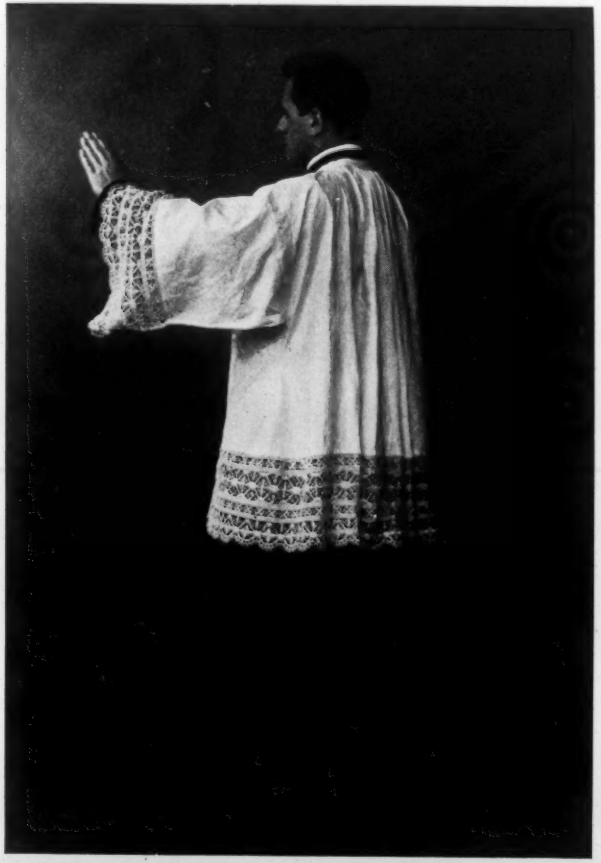

Fig. 8—Model of Proposed Surplice.

as F. X. Kraus, Bock, Wilpert, Grisar, and Braun, have given us the medieval alb again in all its characteristic beauty and cultural as well as liturgical significance. They have, too, adduced cogent arguments in favor of its resumption. All that is needed to realize their suggested reforms is intelligent interest on the part of the persons most concerned—the makers and the wearers of the alb.

The conception of what priestly vestments should be has changed too radically. The wholesale and the cheap are in possession, and only here and there a voice is heard to plead timidly for the genuine and the beautiful. The chief objection to a return to the medieval form of the chasuble is its expensiveness. Saving in the right place would dispose of this difficulty; and there is another solution, one that combines the practical sense of to-day with the love of the beautiful of the days of old. The six to seven yard width of the medieval alb, as it has been described by St. Charles Borromeo, can be reduced to three. To give the necessary width to the lower part, gores are sewed into the alb on either side from the thigh downward. From the thigh to the arm-pit the alb has a width of from about sixty-five to seventy inches, narrowing somewhat at the shoulders to prevent the sleeves from falling down over the hands. It is buttoned or hooked near the right or left shoulder, thus removing the inelegant effect of the open slit.

PROPOSED ALB. FRONT VIEW.[2] FIG. 4.

PROPOSED ALB. SIDE VIEW.[2] FIG. 5.

By means of an arrangement of the cincture designed by the writer, the alb can be neatly and gracefully adjusted by the priest without the aid of server or sacristan. Numerous prelates have examined this innovation and conceded to the inserted linen cord the liturgical validity of the usual cincture. Of course, there is nothing to prevent those who doubt of its orthodoxy from using the traditional cincture also. The double manipulation does not require nearly so much time as the tucking up and adjusting of the bag-shaped alb now in use.

[2] Designed by H. Stummel after prints of ancient albs published by P. Braun, S.J.

MEDIEVAL CHASUBLE AND ALB WITH LINEN QUADRANGLES AND CROCHET WORK. FIG. 6.

In his *Liturgische Gewaender,* p. 91, Father Braun, S.J., says that it would be wrong to despise lace as an ornament for the alb. I cannot agree with him. Lace detracts from the simple elegance that should characterize the alb. No matter how costly, no matter how artistic in design, lace is always something feminine, and consequently out of keeping with the wearers of the alb. For are not priests *men*, who ascend the holy mountain clad in the armor of divine power, and who are encircled with mystic flames when they stand at the altar, and bread and wine become the Body and Blood of Christ under the breath of their word? There should be nothing about the priest to mar this image, to weaken in the least the effect, noble, pure, and deeply earnest, of the long gracefully flowing alb. Now, even the richest and most tastefully made lace thwarts, to a certain degree, the mystical purpose of the alb. Its meshes draw the eye from the priest to the man. The thinking mind is carried back to a period in history when even the Church was not entirely proof against the influence of the prevailing spirit of worldliness. The almost severe simplicity of the all-linen alb, on the contrary, brings us into touch with those early ages of trial and persecution throughout which the real, personal presence of the God-Man was still intimately felt. No artist has ever attempted to portray Christ in a tunic trimmed with lace. Such flimsy ornamentation is too strong a reminder of the vain ostentation of the world. The art of all times has loved to represent Him in a simple under-garment with chastely ornamented borders, in the red flowing mantle of the Conqueror of Death, or in the brown cloak that protected Him against the dust of the highway, as He went about doing good, or in the sacramental white and gold, so much in keeping with His character of High Priest. And Christ is the Priest of priests, and every priest is an "Alter Christus."

Verily, the alb speaks a sublime language. The sacred liturgy intends it to speak this language. Why is it doomed to silence? or to speak a language foreign to its purpose?

Such considerations as these prompted the writer to oppose the use of lace as an ornamental border for the alb. Judg-

ing from the encouragement given to these ideas wherever there has been occasion to advance them properly, there is every reason to hope for an abandonment of at least the *injudicious* use of lace. That will be a step in the right direction. The retaining of fast edges would bring the alb still nearer to its ideal form. The insertion of open linen work or drawn thread work is a mild concession to the century-old predilection for lace.

ANOTHER ALB WITH OPEN LINEN WORK. FIG. 7.

Of course the use of filmy, often transparent muslins and

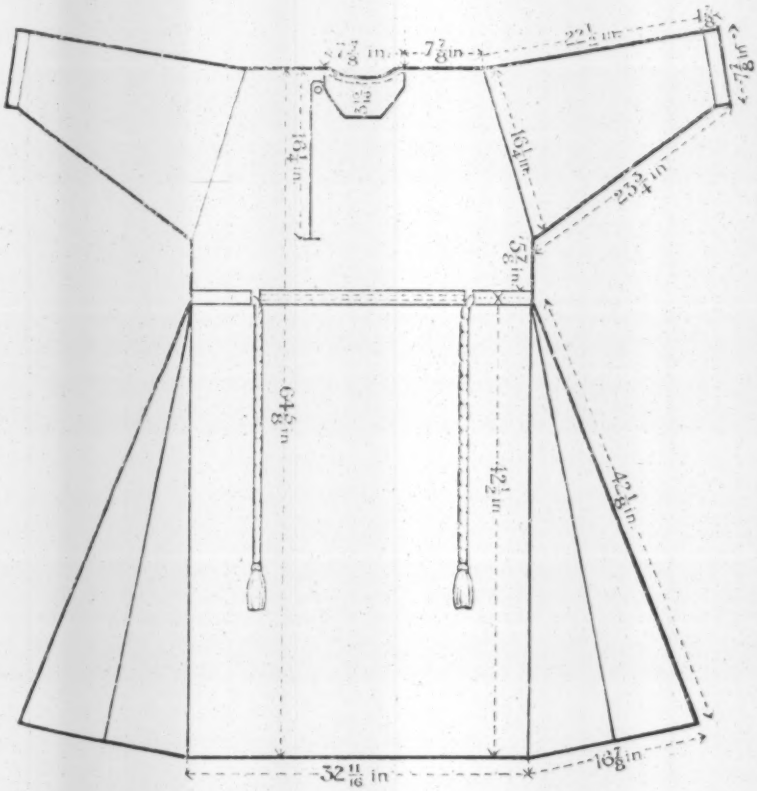


FIG. 9. PATTERN FOR CUTTING ALBS
(Linen to be taken in double width, as there is no seam on shoulders.)

cambrics (batiste) which, in combination with lace, preclude all idea of a manly and liturgical garment, is by no means to be countenanced.

Even for the surplice, linen is the proper material to be used. Insertions or narrow borders of lace may be tolerated. The writer has designed a pattern for a surplice along the same lines, and with equal claims to serviceableness, as the alb pattern described above.

MODEL OF SURPLICE PROPOSED. FIG. 8.

May these few observations be received in the spirit in which they have been made, the spirit, namely, of reverence

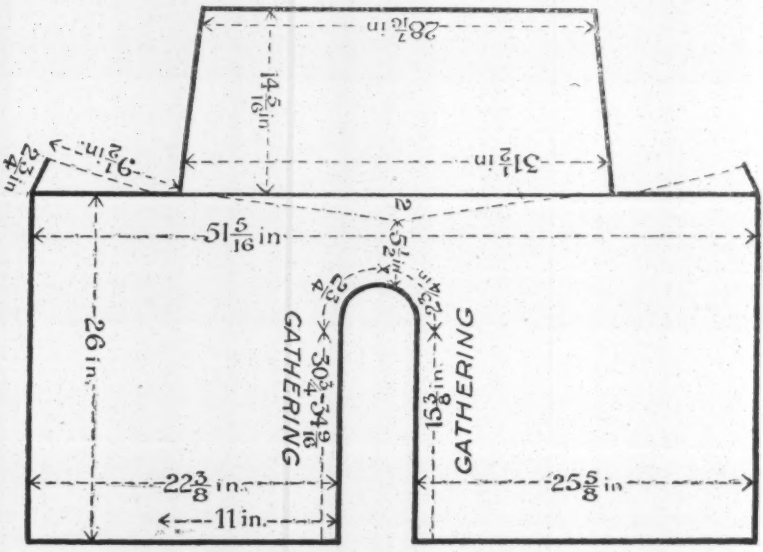


FIG. 10. PATTERN FOR CUTTING SURPLICES
(Linen to be taken in double width, as there is no seam on shoulders.)

for the prescriptions of the Church, for the sacredness of the priesthood and its intimate relationship to the sacred person of Christ. May concessions to prevailing fashions, be they in good or bad taste, yield to the principles of the true paramental art, as waltzes and other dance-melodies, as the light sentimental airs of the oratorio, had to yield to the simple earnestness of early Christian plain-chant.

HELENE STUMMEL.

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## SAINT PAUL ON MIXED MARRIAGES.

### II. The Context.

Bear not the yoke with unbelievers. For what participation hath justice with injustice? or what fellowship hath light with darkness?

And what concord hath Christ with Belial? Or what part hath the faithful with the unbeliever?

And what agreement hath the temple of God with idols? For you are the temple of the living God: as God saith: I will dwell in them, and walk among them, and I will be their God and they shall be my people.

Wherefore go out from among them, and be ye separate, saith the Lord; and touch not the unclean thing.

And I will receive you; and I will be a father to you; and you shall be my sons and daughters, saith the Lord Almighty.

Having therefore these promises, dearly beloved, let us cleanse ourselves from all defilement of the flesh and of the spirit, perfecting sanctification in the fear of God. (II Cor. 6:14—7:1.)

COMMENTATORS have always found great difficulty in explaining the connexion of this exhortation with the sentences immediately preceding it and those following it. Cornelius à Lapide says that it would be labor in vain to attempt to find any connexion. Other Catholic commentators suggest that possibly this portion of the Epistle may have dropped out of its proper place, or that it might have been added as an after-thought. Rationalist critics reject the passage altogether as an interpolation, because it seems to them to interrupt the sense. But the evidence of all the manuscripts is in favor of its genuineness, and of its present place in the Epistle as being the proper one.

The difficulty of the context, however, disappears altogether, if we understand St. Paul to be defending himself in Chapter 7, verse 2, where he emphatically denies he had injured anybody, against the charges leveled at him on account of his teaching on mixed marriages. In such a case, before repeating the doctrine objected to, it would be only natural to take some steps to remove any bad impressions which the charges against him might have made on the minds of those who had heard them; and this is precisely what we find him doing in the three verses immediately preceding the exhortation. These verses form its proximate introduction, and the three verses immediately following it make the epilogue.

GENERAL INTRODUCTION TO THE EXHORTATION.

I have said *proximate* introduction, because there is another and a more general one. This Epistle of St. Paul is apologetic in its first part and hortatory in its second. But the text on mixed marriages belongs to both parts, for it is an apology as well as an exhortation; and the place it occupies appears to be the right one, marking, as it does, the transition from the apologetic to the hortatory portion of the Epistle. Before entering, however, on the second part of his work the Apostle makes his position clear. He defines it to be that of an ambassador of God, God as it were exhorting through him (v. 20). His authority, therefore, to advise and to exhort in all things concerning their salvation was unquestionably of the highest and most sacred kind. He tells them also that this authority could not suffer any diminution in their eyes, from any unworthiness they saw in him. He appealed to them, whether he had ever given occasion to any one to blame his ministry, or whether he had not always exhibited himself as a worthy minister of God, in the exercise of many virtues, in the endurance of great hardships, and in the bestowal on them of many temporal as well as spiritual gifts (6: 3-10). However difficult it may be to understand how St. Paul could bestow these temporal favors, we have to take the phrase "needy yet enriching many" in that sense, because if it referred to spiritual gifts only, he could not describe himself as needy in that respect. It may be that they were more prosperous since their conversion, when they had abandoned their former dissolute and expensive habits; for Corinth was well known for the costliness of its pleasures. "Non cuivis homini contingit adire Corinthum" had passed into a proverb. Or it might be that, in that early age, the providence of God, taking their character into account, specially favored them in this way, for their encouragement and for the spread of the Gospel. However it happened, the statement of the Apostle must be accepted as true. It was a reminder to the Corinthians of what they owed to the Gospel, and a practical conclusion to a passage intended to prepare them for the reception of his teaching, just then to be delivered, on two important subjects,

—mixed marriages and almsgiving; in both of which monetary considerations were involved.

PROXIMATE INTRODUCTION.

"Our mouth is open to you, O Corinthians; our heart is enlarged." If we take into account the notions prevalent in the time of St. Paul as to the functions which the heart discharged, it will help us to understand his meaning. Aristotle's view, which no doubt was identical with that taught in the medical schools of Greece, is thus described by Dr. Kulb: "Through the natural heat of the heart, the blood becomes heated and thus the heart is the source of warmth to the whole body. On this heat of the heart also depends its motion, for as the nourishing juices contained in the blood become warmed, there ensues an evaporation which causes the heart to heave or as we say to beat, and simultaneously the chest is distended. Into the space thus produced the cold external air rushes, and under its condensing influence everything resumes its original smaller size, until a fresh evaporation in the heart again distends the chest, and gives motion to all the vessels, even to the extremity of the body." [1] Of course, everybody understands that the use of an erroneous but current opinion like this by the Apostle for the sake of making himself intelligible, would be no argument against his inspiration.

According to this view, then, the larger the heart the more air it required to cool it. Hence the largeness of the Apostle's heart compelled him to open his mouth. "Our mouth is open to you, O Corinthians, *because* our heart is enlarged." In other words, the frankness and freedom of his speech was due to the greatness of his love. The expression was a declaration of love on the part of the Apostle. But it served other purposes as well. It was an apology for the references he had just made about himself in recommending his ministry, and also an intimation that in all he said, or was about to say to them, he was concealing nothing.

It is in the nature of love to demand love in return; and

[1] Quoted from the *Quarterly Review*, No. 233, page 35, Art., "Aristotle's History of Animals."

when this is refused or not given to the extent desired, the natural impulse of a heart, still craving for a full return of its affection, leads it to disown at once all responsibility for the non-requital of its love, and to place the blame on those for whose love it yearns, even at the risk of offending them. This may not be prudence; but love does not wait for prudence; it does not calculate; it acts. And so did the Apostle; for in an outburst of wounded love he said to them: "You are not straitened in us; but in your own bowels you are straitened." It was not his fault but theirs, that they loved him not. There was nothing in his life or dealings with them to diminish or alienate their affections. They might misapprehend his teaching, but that was no valid excuse. Nevertheless, he held them all in the largeness of his heart. He had them "in his heart to die together and to live together". It was not therefore his heart that straitened or compressed theirs—he had room enough for all; but it was their own bowels that straitened their hearts, that is, their affection for worldly things made them too small to afford him an entrance or a dwelling. He asked them, then, as his dearly beloved children, to make him some requital of his love. "Now for a recompense of a like kind, (I speak as to my children), be you also enlarged." [2]

The great tenderness, humility, and love, shown in this outpouring of the Apostle's heart could not fail to touch their nobler instincts, and to secure their confidence. In this way he removed any bad impressions or hostile feelings from their minds, and began the exhortation, with an exordium *ex abrupto*, which has been the cause of all the obscurity in the context.

### THE EPILOGUE.

Having in the course of the exhortation shown the reasonableness of his demands and the groundlessness of the complaints against him, he says: "Receive us." According to Scriptural usage, this might mean to receive him either into their minds or into their hearts. But it is evident from the following verse that here his theme was love, and that he

[2] In this chapter the Vulgate reading differs from the Greek in three places, viz., 6:4, 13, 14, and in each instance seems to obscure the sense.

was referring to his former request (6: 13) of having their hearts enlarged. The meaning therefore is, "Receive us into your affection;" or more literally, "Make room for us in your heart." They should now find no difficulty in doing that, for, as far as the spectres were concerned, which they had conjured up in their minds, as to the injury and loss which the acceptance of his doctrine would entail, they had simply vanished in the presence of the great promise. Receive us therefore into your affections, for "We have injured no man, we have corrupted no man, we have overreached no man."

Each of the three Greek verbs in this last sentence conveys the meaning of inflicting injury, but each refers to injury from a different point of view. The first means to injure by violating law, privilege, or just rights. The second adds the notion of intensity, and means to injure in the sense of causing ruin, destruction, or injury beyond repair. And the third means to commit injury by avaricious or *excessive* demands. Now the Apostle says that in condemning mixed marriages he had not deprived any one of their just rights, because there could be no right to a thing when it is in opposition to the natural or to the divine law. He also states that he had not injured any one to the extent of ruining their prospects, because he left them the promise of the Lord Almighty, to provide for them, by becoming their father, and adopting them as His own sons and daughters. And he further adds that he had not injured any one by exacting more than was just, because it was not too much to ask them to cleanse themselves from all defilement of soul and body, and to increase in holiness in the sight of God. This appears to be the meaning of the words in their present special application, though it may be said that in a general way they also correspond to the threefold manner in which another may be injured in his property, namely by withholding it, by destroying it, and by taking it away.

In vindicating the justness of his attitude, the Apostle feared that the insistence and vehemence of his denial might make it appear that he was indignant with them. He now allays their apprehensions on that score, and assures them he was only stating facts, and not speaking in terms of cen-

sure or reproach. "I speak not this to your condemnation." I love you too well for that. "For we have said before, you are in our hearts to die together and to live together." I am proud of your obedience to my teaching in the past. "Great is my glorying for you," and it fills me with confidence for the future. "Great is my confidence toward you." The remembrance of your past obedience and the certain prospect of it in the future, bring, amid all my sufferings, great consolation to my heart. "I am filled with comfort; I exceedingly abound with joy, in all our tribulations."

The only objection of any weight against this interpretation is that there is no record in history that any accusation of the kind mentioned was ever made against the Apostle. This is quite true, unless his own words are taken as an historical evidence of it. The text, however, shows clearly that he was replying to some accusation against him, the exact nature of which he did not specifiy beyond saying that he had not injured or corrupted or overrreached anybody. It is only natural and reasonable to understand his references on this head as applying to the subject-matter of which he was treating; and if the explanation now offered does this, and accords with all the circumstances of time and place and persons, solves all the difficulties of the context, and gives a reason for the argumentative cast of the exhortation, and at the same time does no violence to the text itself, but on the contrary suits it to perfection, imparting meaning, point, and force to every, even the least, word of it, that explanation ought to be accepted, at least until a better one is found.

In addition to solving the difficulties in the text and context, the explanation now given shows the whole Epistle as having unity and coherence, and the exhortation itself as a gem enshrined in a casket of the Apostle's love.

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# CHRISTIAN DOCTRINE: WHO TEACHES IT? HOW SHOULD IT BE TAUGHT?*

## I.

THE first part of my subject manifestly calls for an inquiry into the status of doctrinal, religious teaching in our parish schools, as regards both the nature and scope of that teaching, and the persons and qualifications of the persons on whom rests the duty of attending to it. Who are the teachers of Christian Doctrine? What do they seek to teach?

At first sight it might appear difficult to generalize on this matter, but after careful study of all that has been read and said in the meetings of this Association, on the subject of doctrinal teaching, after diligent inquiry of many teachers, community inspectors, pastors, and superintendents from different sections, who have exceptional opportunities to observe the workings of our schools, and are deeply interested in all that can promote their welfare, I have come to the conclusion that in whatever else dioceses or sections may differ, there is little or no diversity in the conditions surrounding the teaching of Christian Doctrine, at least in dioceses whose parish-school systems have reached fair development.

In respect to Christian Doctrine, its teachers and their attitude toward it, schools may be classified as follows:

1. Schools in which the grade teachers, Brothers, Sisters, or seculars, are expected to do all the teaching of Christian Doctrine, including its illustration and development, and application to life and conduct, excepting that the pastor, or assistant pastor, usually instructs a class preparatory to First Communion or Confirmation. Occasionally even this preparation is left to the grade teachers.

I am not prepared to give an estimate of the relative number of such schools, but I believe it is by no means inconsiderable. Nor do I think it necessary to argue long against such a condition, for the gravest authorities in the Church have scored it in the strongest terms. We all know that there is much to be said about the demands made upon the priest's time and energy, in attending to the material

* This paper was read at the Convention of the Catholic Educational Association, held in Detroit, July, 1910.

needs of the parish, building, collecting, and devising ways and means to pay off debts; in the various pastoral duties of administering the Sacraments, visiting the sick and burying the dead, celebrating Mass at late hours, and what not. It is all very absorbing and distracting without doubt. It might be comforting to a pastor to reflect that, whilst he is caring zealously for the sheep and the goats, the lambs are safely folded and tenderly guarded and nourished by their pious and devoted religious teachers. But the Holy Father, the Chief Shepherd of the flock, and the Councils of the Church from Trent to Baltimore, sternly admonish us that it is the priest's duty to feed those lambs their spiritual food, and that whilst he may need and employ the aid of others, he cannot lawfully place upon them the entire responsibility of religious instruction in the school.

Unquestionably this is a danger in our parish-school system. And the evil does not stop at denying the children the religious instruction due to them from the priest. Any one with experience will admit that diligence in preparing catechetical instructions suited to the capacity of the children, gives a man a style and a power that add amazingly to his efficiency in the pulpit, when preaching to the people. For, after all, in the things of faith are they not all children? And do not they all love the simple, plain, though withal earnest and eloquent, catechetical style? Do they not thirst for the story, the illustration, the liturgical application, which form a large part of true catechetical instruction, and gladly come to hear more, when the conventional sermon often taxes their patience? And do they not need catechetical instruction? Of course they do, and our practical, pastoral Holy Father declares that we must give them such or faith will weaken. Our right, faithful discharge then of the preaching ministry toward the body of the faithful depends in no small measure on our assiduity in teaching the children Christian Doctrine.

Besides, its neglect alienates the children from their spiritual father, and weakens his hold on their devotion and affections. And this is a great loss. We all know moreover that a pastor's attention to the children seldom stops at them. They transmit the current, the impressions they receive, to

the parents and others at home. What an agency the earnest, zealous, and resourceful man can make of them to help tone up the whole parish? But I am treading well-worn paths. These things have all been said, and well said, over and over again. From every point of view, then, the pastor who fails to act as the teacher of his children, and thinks that others can supply for him, makes a mistake.

2. There is a second class of schools in which grade teachers do practically no thorough catechetical work, have absolutely no method of instruction, but are restricted to hearing the recitation of the Catechism, and perhaps some very superficial, verbal exposition of it, teaching prayers and other practices of devotion. Two or three times a week, sometimes oftener, reaching all the children once or twice a week, the pastor or assistant supplements this by an exposition of the Christian Doctrine, in some cases taking the pupils by single grades or rooms, in others assembling the whole school or several grades of it at a time, for instruction, the latter sometimes being put in the form of a sermon or discourse, not in the language of the children and the country, but in the tongue of their ancestors, which the children neither understand nor care to hear.

The reasons given for this restriction of grade teachers, for the most part religious, to the task of storing the child's memory with the raw material of religious truth to be fashioned and formed into proper shape afterwards by the hand of the pastor, seem to resolve into one or more of the following:

The grade teachers, it is alleged, are incapable of expounding the truth of religion through ignorance of the subject. Since they have had no adequate instruction themselves, how can they explain the difficult doctrines of faith exactly and thoroughly to the children.

Besides, they have not the requisite canonical mission. They have no business teaching religion in the full sense of the word. On the Apostles and their successors, the bishops and priests of the Church, was the injunction laid, "Go and teach ye all nations."

Quite in line with this reason it is sometimes urged that for the most part our grade teachers are women (good women to be sure, but, after all, women), in whose hands religious

instruction is liable to be characterized and weakened by emotionalism or sentimentality.

Again, there is the Apostolic charge,[1] "Let women keep silence in the churches." The school in its capacity of teaching religion is only an extension of the pulpit, of the church. Their office therefore of school teachers, even though they are consecrated religious, gives them no more right to act as instructors in religion in the class-room than it does to ascend the pulpit and enlighten the faithful therefrom. Let them confine their exertions to the words of the Catechism and Bible History, teach the prayers, and edify the pupils. The priests will do the rest.

Not a few excellent pastors take this view of the responsibility of teaching Christian Doctrine. Nor is it confined to the clergy. Teachers will be found who hold it, and direct their course accordingly, influenced however, I believe, more by a fear of their lack of knowledge and ability to explain the Catechism than by St. Paul's prohibition.

I believe that it is a mistake, that the reasons on which it is based are unsound, that the defects alleged in teachers are exaggerated or at any rate susceptible of remedy. But of all this presently.

3. Between these two extremes there is a third class of schools, teachers and pastors, following what may be termed a middle course, which I believe to be the right course, though I willingly admit a crying need of wider information, and improvement in methods, on the part of the teachers. The regular grade teachers, be they Brothers, Sisters, or seculars, do not confine themselves to hearing mere words and teaching prayers, but give a half hour or more every day to the *teaching* of Christian Doctrine, in its several departments, Catechism, Bible History, Liturgy, Prayers, and Pious Practices, explaining, illustrating, applying the truths of faith, more or less pedagogically and fruitfully, using perhaps different methods, but trying to the best of their ability to expound the Catholic doctrine to their pupils, instruct their intellects, form in them religious habits. The pastor then goes regularly and as often as he can to the class-room, and with the teacher as one of his auditors, supplements his or her work

[1] I Cor. 14:34.

with his wider knowledge, his stronger personality, and the inestimable power of his pastorship and canonical mission.

This method of procedure is based on the conviction that the pastor, or his assistant, is indeed the official teacher of religion, in the school as well as in the pulpit. On him rests a grave responsibility to instruct the children. The divine commission "go and teach," whilst it concerns directly and primarily the bishops, the successors in the full sense of the word to the office and the powers of the Apostles, is and must be, by the very nature and scope of evangelical work, extended to him. But this does not by any means imply that others are excluded from a share in the labor and the merit of the glorious work, or that their efforts should be confined to the paltry business of hearing the words of the Catechism, supplemented by teaching of prayers and a few devotional practices. On the contrary, such a method, if it can be called method, violates the laws of sound pedagogy, lowers the ideals of our teachers, neglects to utilize a vast and a splendid power which the religious vocation has provided, and as a matter of fact is often impracticable. For say what you will of the pastor's duty in the class-room, he has many other grave obligations, which render it impossible, as a rule, for him to give to catechetical instruction the time it requires and the study and preparation necessary to do full justice to it, if he attempts to carry the burden alone. It would doubtless be preferable, if priests, themselves properly equipped for the work, could relieve the grade teachers entirely of this office. There may be cases in which this is possible, but I believe they are extremely rare.

And after all, why this reluctance to allow the grade teachers to explain the Catechism? They may not as a rule have the extent and breadth of theological knowledge possessed by those who have made a course of theology in a seminary, but they are not called upon to teach technical theology. Bishop Dupanloup, quoted by Spirago, speaking of the need of method in the teacher of Christian Doctrine, is of opinion that "the catechist who has a comparatively limited knowledge, but possesses the art of imparting the truths of religion in an excellent manner, will obtain far better results than the learned theologian who is lacking in method and practical skill."

So the great Bishop of Orleans recognized the possibility of successful catechizing on the part of a methodical teacher with comparatively limited knowledge. And bear in mind that he is not pleading the cause of those who would have your grade teacher merely get the words of the Catechism into the memory of the pupils. Of all authorities on catechetics he is perhaps the most unmerciful opponent of this process.

And what is there in the nature either of the divine science, or of their mental, moral, or physical constitution, to prevent our grade teachers from acquiring at least an ample sufficiency of information, and thus discharging profitably the work of true catechists, in all its departments; to teach in the fullest sense Catechism, illustrate it by stories from Bible History, the lives of the Saints, and other sources; trace its meaning and expression in the liturgy of the Church, with its ceremonies and feasts, correlate it with other studies, as Fr. Yorke so admirably advocated in his paper, and finally apply it all to the lives and conduct of the children? They may not have in its strict sense a canonical mission. Neither had our fathers and mothers when they planted the first seeds of divine truths in our tender souls, and turned our infant steps into the paths of virtue. The grade teachers in our schools, especially the religious teachers, are the representatives of the parents, and in consequence have a quasi-natural right and duty to train the children mentally and morally in religion. They may never have exercised their powers on the abstruse questions of speculative theology, grace, predestination, and free-will, and the rest; but who will assert that their charges will suffer loss in consequence?

Scholastic terminology may have no more meaning for them than the hieroglyphics on an Egyptian temple; but their daily dealings with children, their understanding of the child mind and its limitations, make it comparatively easy for them to utter the truths of faith in the language of the little ones, to reach down to them, a faculty which many who have sat at the feet of a Gamaliel find it hard to acquire after years of practice.

Few of them can read the *Summa Theologica* and marvel at the miracles therein wrought by the brain and pen of the Angelic Doctor. But they can find in any Catholic bookstore,

simple, solid, well-ordered, and pre-digested food for their religious taste and capacity, in excellent catechetical works in the vernacular.

They may not enjoy the "gratia status sacerdotalis," but is the arm of the Almighty thereby shortened? They too have a vocation and a glorious one; they have their special graces, albeit not those of the apostolic ministry. Might we not in this matter learn a lesson from the great catechist, the Vessel of Election, who carried the name of Christ over land and sea, "before the Gentiles and kings and the children of Israel," who speaks[2] with gratitude of "those women that labored with him in the Gospel," associating them "with Clement," a bishop, a pope, a disciple, and successor of Peter, "and the rest of his fellow laborers, whose names are in the book of Life."

And as to the inclination to the sentimental in religion which we have our attention called to occasionally by those in dread of the woman teacher, I confess I feel no alarm at it. I have seldom or ever seen any dangerous excess of it. Is the sentimental bred in us by some evil agency that we should fear it, or despise it, or neglect to use it? On the contrary, I respectfully submit that a little dash of emotion or sentimentality, or whatever you chose to term it, might improve the catechetical methods of some theologians of the sterner sex. I should fear more for its absence than for an excess of it. And if the religious charged with the instruction of the children were given the advantage of some such training in doctrine and catechetics as I am about to advocate, any undue inclination toward the sentimental in religion would be easily counteracted. Tenderly devoted as they are to the spiritual welfare of the children, anxious as a rule to have a part in the religious instruction, and fitted by their experience in teaching other branches to teach this also methodically, to say nothing of the power and influence of their religious vocation, their efforts would result quite universally in what many of us have undoubtedly witnessed here and there, that is, a splendid preparation of the soil of those young souls for the seed of the divine word to be sown by the pastor. This I conceive to be the true, legitimate scope of the grade teacher

[2] Phil. 4:3.

of Christian Doctrine, not to supplant the pastor but to aid him, rationally, pedagogically, and to the full extent of her powers and the capacity of the child mind. How easy and delightful the priest's task, and how fruitful, when the children are thus made ready for his labors, to amplify, strengthen, clarify, and apply authoritatively to life and conduct, the truths already imparted in the daily class, and by the grace of God bring them to fruition!

## II.

### Means to Secure the Right Teaching of Christian Doctrine.

I have replied to the queries proposed in my subject, by summarizing the prevailing conditions as far as I have been able to ascertain them, and placing the responsibility for doctrinal teaching where I conceive it to belong, primarily and officially on the priest, and secondarily, but none the less truly and effectively, on the grade teacher. In this sense we understand the question, How should Christian Doctrine be taught? It was surely not the intention of those who assigned this subject, to require an exposition of the *methods* of teaching Christian Doctrine. Some of the very best papers read before this Association, notably in Cleveland, Milwaukee, and Cincinnati, treated of methods.

It may be profitable and comes, I think, within the scope of my subject, to devote the remainder of this paper to an inquiry into the means by which our teachers may be equipped for their work of instructing in Christian Doctrine. This equipment may be said to be threefold: first, a proper conception of their duty to teach and teach effectively Christian Doctrine; secondly, a sufficient knowledge of the subject-matter; thirdly, a definite, sound method of teaching. What is being done, what might still be done to fit those who are preparing for the work of catechists, in these three respects?

### 1. SEMINARIANS.

The official teacher of Christian Doctrine in our schools is the priest, and the priest is in some measure prepared for his work in the seminary, though all are agreed that the preparation should not end there. It can not be questioned that those engaged in parish-school work have reason to be

deeply interested in what the seminaries are doing for the training of catechists. But it is not my purpose to make any extended observations on the manner in which seminary authorities and instructors are discharging this important duty. The wise, experienced, and zealous brethren of the Seminary Department are fully competent to handle the problem of teaching catechetics in the seminary. That they are deeply conscious of the importance of the matter, is quite evident from a perusal of the two papers, the one of Dr. Shields and the other of Dr. Duffy on the Teaching of Pedagogy in the Seminary, and the discussions which followed, to be found in the report of the New York meeting, five years ago.

Dr. Duffy says: "Every priest is, or ought to be—the Holy Father says so—a catechist. And here we are face to face with a need which, I think it will be generally admitted, the seminary course, as at present organized, does not begin to meet. Writers on Pastoral Theology insist that the priest himself should be a teacher of religion in the parochial or Sunday school; and we all deplore that religious teaching is behind secular in organization and method; but the young priests still begin their active labors with scarcely an idea of how to teach a class or organize a school."

Again: "We have a few books like Spirago-Messmer, which are very helpful, but I think it safe to say that the thorough reorganization of Catholic Sunday school teaching depends on the initiative of the seminaries."

In the discussion of the paper Monsignor O'Connell observes: "No one can deny that much of our labor is lost because of the inefficient teachers in our schools and Sunday schools. Much of this could certainly be remedied if our priests were grounded in the principles of pedagogy."

Dr. Maher, S.S., follows: "We must prepare our seminarians to be successful catechists; this can only be done in general by training. On account of the great importance of catechetics I think that the homiletic class for one year should be devoted to methods of catechizing."

Dr. Dyer adds: "The power of teaching is instinctive in some; it can be trained and drawn out by a practical course in pedagogy. We must admit that many of our young priests undertake the important work of teaching with a de-

plorable lack of preparation. Of course, they receive a general training for this work by their own studies. If they learn right methods of study, they are learning too how to teach others to study. But this is far from sufficient. A special training should be given in the seminary, and in particular, the methods of catechizing should be taught."

The efforts and experiments of various seminaries to meet the needs were also set forth by different speakers, notably that of giving seminarians opportunities for catechetical practice in neighboring Sunday schools, the advisability of which, however, was questioned by some. All this is perhaps ancient history; it took place five years ago. Maybe more definite and efficient plans for teaching the pedagogy of Christian Doctrine are now in operation in many seminaries. We hope so, and the fact that the matter has scarcely been alluded to since in the Seminary Department, might be taken as an indication that the excellent suggestions of the writers of the papers have been acted upon and are bringing results.

One thing seems to be generally admitted by them, and it may be well to emphasize it here. The successful catechist, unlike the poet, is made, not born. And to make him, something more than the ordinary course of philosophical and theological studies is required. Even Sacred Orders cannot supply for a lack of catechetical training; and whilst experience is of great value in acquiring any art, at best the way of the catechist is long, and winding, and weary, and beset with many failures, unless at the outset he is provided with sound principles and sees clearly ahead.

Now is this truth fully realized by our ecclesiastical students? Is not the class of catechetics, where there is such a class, frequently one of the loafing classes, the standing jokes of the course? Are our students when receiving the immediate preparation for the practical work of the priesthood, notably the school work, and catechetical work, well impressed with the vital importance of this part of the teaching ministry? The Third Penary Council of Baltimore (Par. 201) puts the duty concisely and emphatically: " Et primo ad sacerdotes quod spectat, statuimus ut jam in seminariis candidati S. Theologiae sedulo edoceantur, unum ex praecipuis sacerdotum officiis, praesertim hisce nostris temporibus, esse Chris-

tianam juventutis institutionem." Which may be rendered thus: "And in the first place as far as priests are concerned, we decree, that back in the seminaries students of Sacred Theology be earnestly taught that one of the principle duties of priests, especially in this our time, is the Christian training of youth."

Necessary then as a knowledge of theology, or better, Catechism in its true, complete sense is, and an acquaintance with sound pedagogical methods, I am of the opinion that the third requirement above mentioned is more fundamental and perhaps not sufficiently attended to, i. e., a profound conviction in the mind of the seminarist that this is a most important business, that it offers to the young priest of zeal splendid opportunities to employ his best talents and accumulate great merit, that thorough preparation for it is necessary, that neglect of such preparation is wrong, and the hope that skill and success will come somehow or other with so-called experience is a delusion and a snare.

Besides providing a capable professor of catechetics, a live, earnest man, himself convinced of the need of his branch, at once scientific and practical, conversant with pastoral duties and school conditions, provided with a sound method and familiar with all that is comprised in the term Christian Doctrine, acquainted besides with the child mind and skilled in the language of the child, emancipated once he enters the field of catechetics from scholastic forms and medieval phraseology; besides this, the seminary ought to lay mighty stress on the above truths, and employ all the agencies at its command to form, strengthen, and make live in its atmosphere, what Dr. Knecht, that master of catechists, styles, "the catechetical spirit," without which all your efforts to train ecclesiastical students, or any other students, in the art of catechizing, will fail. "Sedulo edoceantur," says Baltimore. To particularize might be regarded as presumptuous; but we may venture to observe that the mere existence of a class of Catechetics or Homiletics and the asseverations of its importance by the professor thereof, will hardly fulfill the mandate of the Council, or suffice to create and sustain such catechetical spirit. Students are admonished of the grave importance of so many subjects in the curriculum that unfortunately they do

sometimes suspect their professors of exaggeration. I can remember when we were told that our literary salvation, so to speak, would be gravely imperiled, without a mastery of Greek, and later on that our Scriptural knowledge would be a very hazy thing if we neglected our Hebrew. But very few believed it, and, as the phrase of the day puts it, they were willing to take a chance. Possibly many seminarians take a similar view of catechetics.

2. GRADE TEACHERS.

The auxiliaries of the priest in the teaching of Christian Doctrine are the grade teachers, for the most part the men and women of the religious teaching orders. What sort of preparation do they receive for the work, and how can it be improved?

That our Brothers are well trained for catechetical work can easily be inferred from the splendid papers of Brother Baldwin on the Teaching of Catechism and Brother John Waldron on the Teaching of Bible History, read at the Cleveland meeting in 1906. The Bull of Approbation of Pope Benedict XIII for the Society of the Brothers of the Christian Schools, and the purpose of St. John Baptist de La Salle in founding his order, cited by Brother Baldwin, plainly demand a thorough preparation of the Brothers of the Christian Schools for the work of instructing the youth committed to their care. They are charged with "imbuing the minds of the children with the precepts of Christianity and of the Gospel, and impressing on their hearts the Commandments of God, the laws of the Church, and all other things necessary to salvation." They are warned by their Founder "not to rest satisfied with storing the child's memory, for this is the very least important part."

Brother John Waldron requires in the teacher of Bible History "a general and exact acquaintance with Sacred History, covering its entire field, not limited to a mere knowledge of historical facts, but including a comprehensive knowledge of the geography of Sacred History, and at least that much of the archeology of Palestine as will give a knowledge of the manners and customs of the people of God; also familiar knowledge of how and where to refer to in the Sacred History and its commentaries, for desirable material in the

illustrations of doctrinal or moral lessons; also a clear conception of the correlation of its different facts, as, for instance, the relation between the fall of our first parents and the mysteries of the Incarnation and Redemption. A thorough course in the best methods of teaching Bible History in all the grades, under all conditions, with all the latest and best appliances in the way of illustrations, charts, books, etc." And besides this thorough, elaborate, remote preparation, a proximate preparation and an immediate preparation are outlined, a program which, if carried out, ought surely to satisfy the demands of the most exacting.

I have been informed in fact that the Brothers of the Christian Schools are obliged in the course of their training to cover the whole field of Christian Doctrine in the thorough manner outlined by the Brothers from whose papers I have quoted. Perhaps the discussion of this paper will bring out from some of the Brothers a detailed exposition of the plans of these teaching communities. I shall leave the matter in their hands and pass to the consideration of what is being done by the communities of women.

In this connexion the following statement by Brother John is very interesting: "This remote preparation would be incomplete without a thorough course in the best methods for teaching Bible History in all the grades, under all conditions, with all the latest and best appliances in the way of illustrations, charts, books, etc. Those of us who are familiar with the prescriptions and directions of most of the religious congregations in the matter of the study of religion and its kindred branches, know how seriously this phase of my subject [i. e. the thorough course in methods, etc.] has entered into the recent plans and efforts of religious superiors for the formation of their subjects."

I can not lay claim to familiarity with the "prescriptions of most of the religious communities in the matter of the study of religion," but I am familiar with the actual practice of many of them. I have been reliably informed of the actual practice of several others, and I believe I could make a very good guess at the actual practice of a great many more. And I can give it as the sum total of my experience, information, and belief, that a very large number of our religious teachers receive little

or no methodical preparation for the teaching of religion, but begin and continue the work of religious instruction of children, supplied with scarcely more than a word knowledge of the Catechism and facts of Bible History, and an acquaintance with some prayers and little devotional practices. A few perhaps are given the opportunity to acquire the extensive information and knowledge of methods outlined above. A good many receive *some* instruction in the years of novitiate or training, which they doubtless endeavor to use afterwards to the advantage of their pupils; but I believe that this instruction is meagre and inadequate, received in most cases from a member of the community who can lay no claim herself to such instruction as would qualify her to train teachers. And if they are ill-prepared at the beginning of their teaching career, they seldom improve during it.

It is easy enough for our Sisters to find justification for this condition in lack of time, stress of secular branches, and what not. The result of it all is, that in a great many schools there is little thorough instruction of the children, unless the priest has the time and inclination and skill to supply the deficiency, and frequently he is wanting in one or another of these requirements, and the pupils of our parish schools, as far as the extent and quality of religious instruction are concerned are very often little better situated than the public-school children who come to Sunday school. The religious atmosphere, of course, is there—the practices of piety, and all that—and I esteem them highly; but my subject is the Teaching of Christian Doctrine, strictly so called, and to that I wish to adhere.

Fr. Yorke in his grand paper, presented to this Association at Milwaukee in 1907, pleaded not for education in religion, but for religious education, a vitalizing of the whole course of school training with religion. Nothing else is worthy of us, he declared. And I agree with him. Instruction or education in religion is not our ideal, it is not enough where we can do better.

But in the name of justice let us have at least instruction in religion and *instructors* in religion. How often do we hear the lament of teachers that it is hard to teach Catechism; the subject is dry; the children take little interest in it and easily forget it. Can you blame the poor children? If they had

to recite the tables in arithmetic and the rules of grammar, and columns of words of the language day after day, and year after year, how long would they stand such a process? Christian Doctrine is *not* hard, the subject is *not* dry, and the children find it of absorbing interest—when they are taught it right. It is simply delightful when they are given a taste of its flesh and blood, and not compelled eternally to munch the dry-bones of its formulas.

Religious education, to come back to Fr. Yorke's contention, that informing of history and geography and literature and the rest, with religion, so that our schools may be truly religious schools, is only a beautiful fancy, an idle dream, unless our teachers themselves are given a religious education.

Now the practical question presents itself, How can our teachers obtain this requisite training? No amount of teaching will avail much, unless, as in the case of the seminarians, they are deeply convinced that their paramount duty as instructors of Catholic youth in Catholic schools is to give themselves heart and soul to the work of their own preparation in religion. This work should be well begun before they are sent into the class-room, and continued as long as they have the privilege of teaching children Christian Doctrine. We priests are admonished that it is a rash thing to proceed on the "dabitur vobis" principle, and attempt to instruct the faithful, especially the children, without at least a careful consideration of our subject and a well-ordered plan of procedure. And I venture to say that many of us have been forcibly reminded sometime or other in our career of the wisdom of the admonition. The class teacher, as far as Christian Doctrine is concerned, surely enjoys no exemption from the rule. She should give to her preparation for the daily lesson in Christian Doctrine at least as much time and application as she gives to that of her arithmetic and language and geography. Now when it is remembered that the ground to be covered by a teacher in the course of her year's work with a class of children, is not so very extensive, if the course in religion is well planned, this immediate preparation is not such a formidable task, provided she has received the requisite previous instruction, has a facility in the use of a pedagogical method, and is provided with the books and pictures and other aids to her work. One thing is certain: she can not be ex-

pected to acquit herself successfully of her task if her only tool is a three-cent Catechism.

I have already referred to the inability of the instructors of the teachers in the training school or novitiate. What is the remedy? It is not an uncommon thing for religious superiors to obtain the aid of expert instructors even among seculars, for physics and drawing and penmanship and languages. Surely Christian Doctrine merits at least equal consideration. They ought to be provided with capable instructors in religion, and such are to be looked for, it is needless to say, among the priests. I am informed that in New York the members of the Confraternity of Christian Doctrine, as a rule public-school teachers, have their regular courses in doctrine, conducted by priests, to equip them for the work of Sunday school teaching. A blessing on their zeal! Is it too much to expect that the same attention be devoted to the religious employed in our schools? I am aware that a good deal has been done in this line by means of summer institutes and correspondence courses by the professors of the Catholic University, and perhaps others. But I believe that such work, beneficial though it is, is largely preparatory, or fundamental. I plead for an ample extension of it, a concrete, practical, detailed application of it to the matter of the daily class. I believe that our Superintendents and Community Inspectors and other school superiors could busy themselves in no more profitable way than by fostering this "catechetical spirit," and urging on the proper authorities the organization of regular classes in Christian Doctrine on free days throughout the year, for all the Sisters in the novitiates, and as many of the actual teachers as can be reached. Priests can be found who will give their time to the work. Methods can be agreed upon, and it is essential that they be uniform at least throughout the same community. The Sisters, I can say from experience, are painfully conscious of their deficiencies and eager for the opportunity to absorb all the Christian Doctrine you can give them. The pastors will heartily approve of the work, when they realize, as they surely will in time, that you are lightening their burden and providing them with intelligent, zealous, auxiliaries in the great work of instructing their children in religion.

E. F. GIBBONS.

*Attica, N. Y.*

# Analecta.

## ACTA PII PP. X.

### I.

### Erectio Abbatiae Belmontensis in "Abbatiam Nullius.

**Pius Episcopus, Servus Servorum Dei.**

*Ad perpetuam rei memoriam.*

Apostolicam in singulas Orbis terrarum Ecclesias providentiam, paterna sollicitudine protendentes, id etiam animadvertimus atque adeo ad majorem Dei gloriam, animarum salutem et Religiosorum ordinum decus et incrementum perspeximus fore valde opportunum ut peramplus Carolinae Septentrionalis apostolicus vicariatus in foederatis Americae statibus iam aptius commodiusque ad Abbatiam nullius erigendam circumscribatur. Idcirco perjucunde excepimus preces Nobis delatas a Venerabili Fratre Nostro Leone Haid Episcopo titulari Messenensi ac Carolinae Septentrionalis Vicario Apostolico, suffragiis tam Eminentissimi Cardinalis Archiepiscopi Baltimorensis, quam Apostolici in foederatis Americae statibus Delegati suffultas, quibus proponebat dismembrationem perampli Carolinae Septentrionalis apostolici vicariatus in foederatis Americae statibus. Cum in praesentibus rerum ad-

junctis nondum possit, juxta constitutionem Nostram incipientem *Sapienti consilio* die vigesima nona Junii anni Domini millesimi nongentesimi octavi editam, in dioecesim, seu dioeceses erigi, atque ita ad ius commune deduci; Nos, haec omnia probe noscentes, ut quaedam saltem eiusdem territorii pars sub communi Ecclesiae lege statim ponatur, ad majorem Dei gloriam et animarum salutem procurandam, atque ad splendidius Ordinis Sancti Benedicti decus in illis regionibus obtinendum, territorium illud, quod finibus inferius statuendis continetur, e vicariatu Apostolico Carolinae Septentrionalis seiungere, ac regimini et jurisdictioni coenobii, cui nomen Sanctae Mariae Auxiliatricis apud Belmont, Ordinis Sancti Benedicti, subiicere, simulque in abbatiam nullius erigere in eum qui sequitur modum decrevimus. Quae cum ita sint, exquisita prius Venerabilium quoque Fratrum Nostrorum Sanctae Romanae Ecclesiae Cardinalium, qui negotiis sive consistorialibus sive propagationis fidei expediendis praepositi sunt, sententia, ac suppleto, quatenus opus sit, quorum intersit, aut sua interesse praesumant consensu, de Apostolicae potestatis plenitudine totam regionem, quae civilibus constat comitatibus, Gaston, Lincoln, Cleveland, Rutherford, Polk, Catawba, Burke, et McDowell nuncupatis ab universo territorio memorati vicariatus apostolici Carolinae Septentrionalis, ad quod hactenus pertinuit, dividimus et sejungimus, ipsamque coenobio Sanctae Mariae Auxiliatricis Belmontensis pariter denominandam, sub regimine et jurisdictione Abbatis pro tempore eiusdem Monasterii erigimus ac constituimus, ita ut praedictum coenobium cum adnexo territorio deinceps ad omnes juris effectus sit vere et proprie nullius dioecesis, Sedique Apostolicae immediate subjectum. Huius autem Monasterii Sanctae Mariae Auxiliatricis Belmontensis, ecclesiam, in abbatialem ecclesiam erectae abbatiae nullius iisdemque servatis invocatione ac titulo, constituimus, item in eo sedem et dignitatem abbatialem ad instar episcopalis dignitatis erigimus et instituimus, pro uno abbate, a coenobii titulo designando, qui ecclesiae monasterio ac regioni uti supra definitae praesit, atque jura omnia, officia, munia habeat et exerceat, iisdemque honoribus ac praerogativis, quibus Praesules cathedralium ecclesiarum in America Septentrionali utatur et gaudeat, iis tamen exceptis, quae titulo oneroso, vel peculiari indulto ob-

tenta fuerint, aliisque, quae de jure privative ad Episcopos pertineant. Concedimus etiam eiusdem abbatiae nullius abbati cetera jura et privilegia, quae abbatibus nullius diocesis ex ordine Sancti Benedicti sunt communia, quibusve apostolico indulto frui solent; capitulo autem abbatiali, ex monachis memoratis coenobii, quum fieri poterit, constituendo, onera imponimus atque jura et privilegia largimur, ad quae tenentur et quibus fruuntur monachi capitulorum aliarum abbatialium ecclesiarum nullius dioecesis ex Ordine Sancti Benedicti. Cetera vero omnia quae res, personas, jura, officia, seminarium abbatiale, taxam ab abbate solvendam, aliaque id genus respiciunt, statuimus ut firma et rata secundum canonicas sanctiones, in primis Concilii Tridentini decreta, ac recentiores Sanctae Sedis decisiones, quae illas praesertim regiones attingunt, manere debeant. Et cum necesse sit ut congruis proventibus et reditibus dotatio hujus novae abbatiae nullius constituatur, pro abbatis mensa, capituli et seminarii dote, divini cultus piorumque operum expensis, reditus et bona attribuimus, quibus coenobium ipsum Sanctae Mariae Auxiliatricis Belmontensis actu potitur et gaudet, quaeque in posterum obtinebit. In hac tamen abbatia nullius erigenda et finibus supra statutis eidem assignandis expresse Nobis et apostolicae Sedi facultatem reservamus quamlibet dismembrationem, seu novam ipsius abbatiae circumscriptionem, libere decernendi quandocumque hoc in Domino opportunum visum fuerit, nullo in id abbatis et Capituli abbatialis ecclesiae assensu exquisito, neve ulla attributa territorii compensatione. Praeterea volumus, praefatus Leo Haid, praesens Abbas coenobii Sanctae Mariae Auxiliatricis Belmontensis, sit et maneat primus Abbas novae erectae abbatiae nullius, atque ipse eiusve in abbatiali dignitate successores exerceant quoque munia et officia vicarii apostolici in reliqua regione Carolinae Septentrionalis ad eiusdem et Apostolicae Sedis nutum, quo vero hoc duplex munus abbatis nempe et vicarii apostolici, rite obire valeant, et quousque haec rerum conditio permanebit, facultatem eis tribuimus residentiam canonicam in abbatiae nullius et in vicariatus apostolici Carolinae Septentrionalis territorio alterius, discreto ipsorum judicio, statuendi. Praesentes quoque Litteras de subreptionis vel obreptionis, aut nullitatis vitio, seu intentionis Nostrae, aut quolibet alio defectu quamtumvis juridico et sub-

stantiali, etiam ex eo, quod omnes et singulis in praemissis quomodolibet interesse habentes, vel habere praesumentes, praesentibus non consenserint, ac causae propter quas praemissa omnia et singula emanarunt minime sufficienter examinatae fuerint et ex quocumque alio capite notari, impugnari, invalidari vel in controversiam reduci ac eas semper et perpetuo validas et efficaces existere et fore, suosque plenarios et integros effectus sortiri et obtinere, atque ab omnibus ad quos spectat inviolabiliter observari debere et si secus super his a quoquam quavis auctoritate, scienter vel ignoranter contigerit attentari irritum et inane esse et fore volumus atque decernimus. Quocirca Venerabili Fratri Nostro Diomedi Falconio, Archiepiscopo titulari Larissensi, atque in foederatis Americae Septentrionalis statibus Apostolico Delegato, per easdem praesentes committimus et mandamus, quatenus ad exequutionem praemissorum omnium procedat, opportunas et necessarias ei tribuendo facultates, quibus is alteram quoque personam in ecclesiastica dignitate constitutam subdelegare valeat, ita quod idem Diomedes Antistes, eiusve sudelegata persona ea cuncta possit ordinare, disponere, declarare ac etiam definitive, appelatione super quacumque quaestione, si qua forsan inciderit, penitus remota decernere, quae opportuerint ad totum hoc negocium probe feliciterque perficiendum. Non obstantibus Nostris et Cancellariae Apostolicae regulis de jure quaesito non tollendo ac Lateranensis Concilii novissime celebrati, dismembrationes perpetuas, nisi in casibus a jure permissis fieri prohibente, aliisque etiam in Synodalibus, provincialibus generalibusque conciliis editis vel edendis, specialibus vel generalibus Constitutionibus et Ordinationibus Apostolicis, dictaeque Abbatiae etiam juramento confirmatione Apostolica vel quavis firmitate alia roboratis statutis et consuetudinibus privilegiis quoque, indultis et concessionibus quavis individua mentione dignis, quibus omnibus et singulis pro illorum sufficienti derogatione de illis eorumque totis tenoribus specialis, specifica, non autem per clausulas generales idem importantes mentio habenda foret, praesentibus pro sufficienter expressis habentes, illis alias in suo robore permansuris, latissime et plenissime specialiter et expresse pro hac vice dumtaxat, harum serie derogamus, ceterisque contrariis quibuscumque. Volumus autem quod dictus Diomedes Antistes et ejus sub-

delegata persona infra sex menses ad hanc Apostolicam Sedem transmittere teneatur exemplar authentica forma exaratum quorumvis decretorum in exequutione ipsa ferendorum ut haec etiam in Archivio Congregationis Consistorialis ad perpetuam rei memoriam et normam conserventur. Volumus etiam quod praesentium Litterarum transumptis, etiam impressis, manu tamen alicuius Notarii publici subscriptis, et sigillo alicuius personae in ecclesiastica dignitate constitutae munitis, eadem prorsus fides in judicio et extra illud adhibeatur, quae eisdem praesentibus adhiberetur si forent exhibitae vel extensae. Nulli ergo omnino hominum liceat hanc paginam Nostrae dismembrationis, exceptionis, erectionis, institutionis, concessionis indulti, decreti, mandati, derogationis et voluntatis infringere vel ei ausu temerario contraire; si quis autem hoc attentare praesumpserit indignationem Omnipotentis Dei ac Beatorum Petri et Pauli Apostolorum Ejus se noverit incursurum. Datum Romae apud Sanctum Petrum anno Domini millesimo nongentesimo decimo, sexto idus Junii, Pontificatus Nostri anno septimo.

PIUS PP. X.

## II.

## Motu Proprio quo quaedam statuuntur Leges ad Modernismi Periculum propulsandum.

(*Continuatur.*)

### De Sacra Praedicatione.

Quandoquidem praeterea diuturna observatione sit cognitum Nobis, episcoporum curis ut annuntietur divinum Verbum pares non respondere fructus, idque, non tam audientium desidiae, quam oratorum iactantiae tribuendum putemus, qui hominis verbum exhibent magis quam Dei, opportunum censuimus, latine versum evulgare atque Ordinariis commendare documentum, iussu Decessoris Nostri fel. rec. Leonis XIII a Sacra Congregatione episcoporum et regularium editum die XXXI mensis Iulii anno MDCCCXCIV et ad Ordinarios Italiae atque ad religiosarum Familiarum Congregationumque moderatores transmissum.

1.° "Et in primis quod ad ea pertinet virtutum ornamenta quibus sacri oratores emineant potissimum oportet, caveant ipsi

Ordinarii ac religiosarum familiarum Moderatores ne unquam sanctum hoc et salutare divini verbi ministerium iis credant qui nec pietate in Deum nec in Christum Filium eius Dominum nostrum caritate ornentur ac redundent. Istae enim si in catholicae doctrinae praeconibus desiderentur animi dotes, quavis tandem ii polleant dicendi facultate, aliud nihil profecto praestabunt quam *aes sonans, aut cymbalum tinniens*:[18] neque unquam id ipsis suppetet a quo evangelicae praedicationis vis omnis ac virtus derivatur, studium videlicet divinae gloriae aeternaeque animorum salutis. Quae quidem oratoribus sacris apprime necessaria pietas, eluceat oportet etiam in externa vitae eorumdem ratione: ne sermone celebratis praeceptis institutisque christianis disserentium mores refragentur: neve iidem opere destruant quod aedificant verbo. Ne quid praeterea profani pietas eiusmodi redoleat: verum ea sit praedita gravitate, ut probet eos esse revera *ministros Christi, et dispensatores mysteriorum Dei.*[19] Secus enim, ut scite animadvertit Angelicus, *si doctrina est bona et praedicator malus, ipse est occasio blasphemiae doctrinae Dei.*[20]—At vero pietati ceterisque christianis virtutibus comes ne desit scientia: quum et per se pateat, et diuturna experientia comprobetur, nec sapiens, nec compositum, nec frugiferum dicendi genus posse ab iis afferri, qui doctrina, praesertim sacra, non affluant, quique ingenita quadam freti celeritate verborum, suggestum temere adscendunt ac ferme imparati. Hi profecto aerem verberant, et inscii divina eloquia contemptui obiiciunt ac derisioni; plane digni quibus aptetur divina illa sententia: *Quia tu scientiam repulisti, repellam te, ne sacerdotio fungaris mihi.*"[21]

2.° "Igitur episcopi et religiosarum familiarum antistites divini verbi ministerium ne cui sacerdoti committant, nisi ante constiterit, ipsum esse pietatis doctrinaeque copia rite instructum. Iidem sedulo advigilent ut ea tantum pertractanda sumantur, quae sacrae praedicationis sunt propria. Quae vero eiusmodi sint Christus Dominus tunc aperuit quum ait: *Praedicate evangelium . . .*[22] *Docentes eas servare omnia quaecumque mandavi vobis.*[23] Ad quae verba apte S. Thomas: *Praedicatores debent illuminare in credendis, dirigere in operandis,*

[18] I Cor. 13:1. [19] I Cor. 4:1. [20] Comm. in Matth. 5.
[21] Os. 4:6. [22] Marc. 16:15. [23] Matth. 28:20.

*vitanda manifestare, et modo comminando, modo exhortando, hominibus praedicare.*[24] Et sacrosanctum Concilium Tridentinum: *Annuntiantes eis vitia, quae eos declinare, et virtutes quas sectari oportet, ut poenam aeternam evadere et caelestem gloriam consequi valeant.*[25] Quae omnia fusiore calamo persequutus f. r. Pius IX, haec scripsit: *Non semetipsos, sed Christum crucifixum praedicantes, sanctissimae religionis nostrae dogmata et praecepta, iuxta catholicae Ecclesiae et Patrum doctrinam, gravi ac splendido orationis genere, populo clare aperteque annuncient; peculiaria singulorum officia accurate explicent, omnesque a flagitiis deterreant, ad pietatem inflamment, quo fideles, Dei verbo salubriter refecti, vitia omnia declinent, virtutes sectentur, atque ita aeternas poenas evadere et caelestem gloriam consequi valeant.*[26] Ex quibus omnibus perspicuum fit, symbolum Apostolorum, divinum decalogum, Ecclesiae praecepta, Sacramenta, virtutes ac vitia, sua cuiusque conditionis officia, novissima hominis et cetera id genus aeterna vera, haec esse propria argumenta de quibus oporteat concionari."

3.° "Sed rerum talium copiam et uberrimam et gravissimam recentiores divini verbi ministri haud raro nil pensi habent; uti obsoletum quid et inane negligunt ac paene abiiciunt. Hi nimirum quum probe compertum habeant recensita rerum momenta captandae populari gratiae, cui tantum inhiant, minus esse idonea; *quae sua sunt quaerentes, non quae Iesu Christi*,[27] eadem plane seponunt; idque vel ipsis quadragesimae diebus ac reliquis solemnioribus anni tempestatibus. Una vero cum rebus immutantes nomina, antiquis concionibus recens quoddam ac minus recte intellectum alloquendi sufficiunt genus, quod CONFERENTIAM dicunt, menti cogitationique alliciendae magis aptum quam impellendae voluntati atque instaurandis moribus. Hi profecto haud secum reputant conciones morales omnibus, *conferentias* vix paucis prodesse; quorum si moribus diligentius perspectum foret per inculcatam saepe castitatem, animi demissionem, obsequium in Ecclesiae auctoritatem, hoc ipso praeiudicatas de fide opiniones exuerent lucemque veritatis promptiore animo exciperent. Quod enim complures de religione prave sentiunt,

[24] Loc. cit.
[25] Sess. v, cap. 2, *De Reform.*
[26] Litt. Enc. IX NOV. MDCCCXLVI.
[27] Philip. 2:21.

maxime inter catholicas gentes, id effrenatis animi cupiditatibus potius est tribuendum, quam vitio aberrantis intelligentiae, secundum divinam sententiam: *De corde exeunt cogitationes malae... blasphemiae.*[28] Hinc Augustinus Psalmistae referens verba: *Dixit insipiens in corde suo: non est Deus,*[29] commentatur: *in corde suo, non in mente sua.*"

4.° "Haec tamen non ita sunt accipienda quasi sermones id genus per se omnino sint improbandi, quum contra, si apte tractentur, perutiles possint esse aut etiam necessarii ad refellendos errores, quibus religio impetitur. Sed amovenda omnino est a suggestu pompa illa dicendi, quae in quadam rerum contemplatione magis quam in actione versatur; quae civitatem spectat propius quam religionem; quae denique specie nitet melius quam fructuum ubertate. Ea nempe omnia commentariis et academiis magis accommodata, dignitati atque amplitudini domus Dei minime congruunt. Sermones autem, seu *conferentiae*, quae propositam habent religionis tuitionem contra hostiles impugnationes, etsi quandoque necessarii, non omnium tamen humeris apti sunt, sed validioribus. Atque ipsis quidem oratoribus eximiis magna est adhibenda cautela, quod eiusmodi defensiones haberi non decet nisi ubi tempus aut locus aut audientium conditio eas necessario postulent, spesque adsit non fore fructu vacuas: cuius rei iudicium legitimum penes Ordinarios esse ambiget nemo. Oportet praeterea in sermonibus id genus probandi vis sacris doctrinis multo plus quam humanae sapientiae verbis innitatur, omniaque nervose dicantur ac dilucide, ne forte mentibus auditorum haereant altius impressae falsae opiniones quam opposita vera, neve obiecta magis quam responsa percellant. Ante omnia vero illud cavendum, ne talium sermonum frequentia moralium concionum dignitatem deminuat ab usuve removeat, quasi hae inferioris ordinis essent ac minoris faciendae prae pugnaci illo dicendi genere, adeoque concionatorum et auditorum vulgo relinquendae; quum contra verissimum sit conciones de moribus plerisque fidelibus esse maxime necessarias; dignitate vero contentiosis disceptationibus minime cedere; ita ut vel a praestantissimis oratoribus, coram quovis elegantiori frequentiorique coetu, saltem identidem summo cum studio essent ha-

[28] Matth. 15:19. [29] Psal. 13:1.

bendae. Quod nisi fiat, multitudo fidelium cogetur audire semper loquentem de erroribus, a quibus plerique ipsorum abhorrent; nunquam de vitiis ac noxis, quibus eiusmodi auditoria prae ceteris inficiuntur."

5.° "Quod si vitiis haud vacat argumenti delectus, alia, eaque graviora etiam, querenda occurrunt si animum quis referat ad orationis speciem ac formam. Quae, prout egregie edisserit Aquinas, ut reapse sit *lux mundi, tria debet habere praedicator verbi divini: primum est stabilitas, ut non deviet a veritate: secundum est claritas, ut non doceat cum obscuritate: tertium est utilitas, ut quaerat Dei laudem et non suam.*[30] At vero forma hodierna dicendi saepenumero, non modo longe abest ab illa evangelica perspicuitate ac simplicitate quae iisdem deberet esse propria, sed tota posita est in verborum anfractibus atque abditis rebus, quae communem populi captum excedunt. Dolenda sane res ac prophetae deflenda verbis: *Parvuli petierunt panem, et non erat qui frangeret eis.*[31] Sed illud etiam miserius, quod saepe his concionibus deest illa species religionis, afflatus ille christianae pietatis, illa denique vis divina ac Sancti Spiritus virtus interius loquentis et ad bonum pie permoventis animos: qua sane vi ac virtute sacris praeconibus semper essent usurpanda Apostoli verba: *Sermo meus, et praedicatio mea, non in persuasibilibus humanae sapientiae verbis, sed in ostentione spiritus et virtutis.*[32] Iidem contra freti *persuasibilibus* humanae sapientiae verbis, vix aut ne vix quidem animum ad divina eloquia intendunt et ad Scripturas Sanctas, quae sacrae praedicationi potiores uberioresque recludunt latices, uti diserte docebat nuper Sanctissimus Dominus Leo XIII hisce verbis gravissimis:—"Haec propria et singularis Scripturarum virtus, a divino afflatu Spiritus Sancti profecta, ea est quae oratori sacro auctoritatem addit, apostolicam praebet dicendi libertatem, nervosam victricemque tribuit eloquentiam. Quisquis enim divini verbi spiritum et robur eloquendo refert, ille non loquitur *in sermone tantum, sed et in virtute, et in Spiritu Sancto, et in plenitudine multa.*[33] Quamobrem ii dicendi sunt praepostere improvideque facere, qui ita conciones de religione habent et

[30] Loc. cit.
[31] Thren. 4:4.
[32] I Cor. 2:4.
[33] I Thess. 1:5.

praecepta divina enunciant, nihil ut fere afferant nisi humanae scientiae et prudentiae verba, suis magis argumentis quam divinis innixi. Istorum scilicet orationem, quantumvis nitentem luminibus, languescere et frigere necesse est, utpote quae igne careat sermonis Dei, eamdemque longe abesse ab illa, qua divinus sermo pollet virtute: *Vivus est enim sermo Dei, et efficax, et penetrabilior omni gladio ancipiti: et pertingens usque ad divisionem animae ac spiritus.*[34] Quamquam hoc etiam prudentioribus assentiendum est, inesse in sacris Litteris mire variam et uberem magnisque dignam rebus eloquentiam; id quod Augustinus pervidit diserteque arguit,[35] atque res ipsa confirmat praestantissimorum in oratoribus sacris, qui nomen suum assiduae Bibliorum consuetudini piaeque meditationi se praecipue debere, grati Deo, affirmarunt." [36]

"En igitur eloquentiae sacrae fons facile princeps, Biblia. Sed qui ad nova exempla componuntur praecones, dicendi copiam non e *fonte* hauriunt *aquae vivae*, sed abusu haud sane ferendo, se ad *humanae sapientiae cisternas dissipatas* convertunt, et seposita doctrinâ divinitus inspirata, vel Ecclesiae Patrum et Conciliorum, toti sunt in profanorum recentiorumque atque adeo viventium scriptorum nominibus sententiisque proferendis: quae sane sententiae saepe interpretationibus ansam praebent, aut ambiguis aut valde periculosis.—"Alterum offensionis caput iniiciunt qui ita de rebus religionis disserunt, quasi omnia caducae huius vitae emolumentis commodisque metiantur, futurae ac sempiternae pene obliti: qui fructus quidem a christiana religione illatos hominum societati praeclare persequuntur; officia vero ab iisdem servanda dissimulant; Christi Servatoris unam efferunt caritatem; iustitiam silent. Inde istius praedicationis exiguus fructus, qua audita profanus homo persuasionem secumfert, etiam non mutatis moribus se fore christianum, dum dicat: Credo in Christum Iesum." [37]—Verum, quid ipsorum interest fructus colligere? Non id sane propositum habent, sed illud maxime, ut auditorum *prurientes auribus* iisdem assententur; dumque templa

[34] Hebr. 4: 12.

[35] *De Doctr. christ.* iv, 6, 7.

[36] Litt. encycl. *de Studiis Script. Sacr.*, XVIII nov. MDCCCXCIII.

[37] Card. Bausa, Archiep. Florentin., *ad iuniorem clerum*, 1892.

referta videant, vacuos animos remanere patiuntur. Hac nempe de causa mentionem iniiciunt nullam de peccato, de novissimis, aliisque maximi momenti rebus, sed in eo toti sunt ut *verba placentia* effundant, tribunicia magis et profana eloquentia quam apostolica et sacra, ut clamores plaususque aucupentur; contra quos ita Hieronymus: *Docente in Ecclesia te, non clamor populi, sed gemitus suscitetur: auditorum lacrimae laudes tuae sint.*[38] Quo fit ut istorum conciones, quum in sacris aedibus tum extra, scenicum quendam apparatum exhibeant, omnemque speciem sanctitatis et efficaciam adimant. Hinc ab auribus populi et plurium etiam e clero migravit voluptas omnis quae a divino verbo hauritur; hinc bonis omnibus iniectae offensiones; hinc vel admodum exiguus, vel plane nullus aberrantium profectus, qui, etiamsi interdum concurrant audituri verba placentia, praesertim si magnificis illis illecti centies resonantibus *humanitatis adscensum, patriam, scientiam recentius invectam*, postquam dicendi peritum effuso prosequuti sunt plausu, templo iidem qui antea discedunt, haud eorum absimiles, qui *mirabantur, sed non convertebantur.*" [39]

"Volens igitur haec Sacra Congregatio, ex mandato Sanctissimi Domini Nostri, tot ac tam improbandos abusus cohibere, Episcopos omnes et eos, qui religiosis Familiis institutisve ecclesiasticis praesunt tamquam supremi moderatores, compellat, ut apostolico pectore sese iisdem opponant omnique studio exstirpandos curent. Memores igitur eorum, quae a SS. Concilio Tridentino praescripta sunt.[40]—*Viros idoneos ad huiusmodi praedicationis officium assumere tenetur,*—in hoc negotio perquam diligenter cauteque se gerant. Si de sacerdotibus agatur suae dioecesis impense caveant Ordinarii ne unquam iidem ad id muneris admittantur, quin *prius de vita et scientia et morbius probati fuerint*[41] hoc est nisi facto periculo aut alia opportuna ratione illos idoneos esse constiterit. Si vero de sacerdotibus res sit alienae dioecesis, neminem suggestum adscendere sinant, idque solemnioribus praesertim diebus, nisi prius ex testimonio scripto proprii Ordinarii vel reli-

[38] *Ad Nepotian.*
[39] Ex Aug. in Matth. 19:25.
[40] Sess. v, c. 2, *De reform.*
[41] Conc. Trid., Sess. v, c. 2, *De reform.*

giosi Antistitis constiterit eosdem bonis moribus esse praeditos eique muneri pares. Moderatores vero sui cuiusque Ordinis, Societatis vel Congregationis religiosae neminem prorsus ex propriae disciplinae alumnis obire sinant concionatoris munus, eoque minus litterarum testimonio commendent locorum Ordinariis, nisi eiusdem perspectam habeant et morum probitatem et facultatem concionandi uti decet. Si quem vero commendatum sibi litteris oratorem exceperint ac subinde experti cognoverint, eum in concionando a normis praesentium Litterarum discedere, cito in obsequium adigant. Quod si non audierit, a suggestu prohibeant, iis etiam, si opus fuerit, adhibitis canonicis poenis, quas res videatur postulare."

Haec praescribenda censuimus aut recolenda, mandantes ut religiose observentur, gravitate permoti succrescentis in dies mali, cui serius occurri non potest sine summo periculo. Neque enim iam res est, quemadmodum ab initio, cum disputatoribus prodeuntibus *in vestimentis ovium*, sed cum apertis infensisque inimicis, iisque domesticis, qui facto foedere cum Ecclesiae capitalibus hostibus, propositam habent fidei eversionem. Sunt hi nempe, quorum audacia adversus deductam caelo sapientiam quotidie consurgit, cuius corrigendae sibi ius arrogant, quasi esset corrupta; renovandae, quasi esset senio confecta; augendae aptandaeque saeculi placitis, progressionibus, commodis, quasi eadem, non levitati paucorum, sed bono societatis esset adversa.

Hisce ausibus contra evangelicam doctrinam et ecclesiasticam traditionem nunquam satis opponetur vigilantiae aut severitatis nimium ab iis quibus commissa est sacri huius depositi custodia fidelis.

Quae igitur monita et salutaria mandata Motu hoc proprio ac certa scientia ediximus, ab universis catholici orbis quum Ordinariis tum etiam regularium Ordinum institutorumque ecclesiasticorum supremis Magistris religiosissime servanda, rata et firma consistere auctoritate Nostra volumus et iubemus, contrariis quibuslibet non obstantibus.

Datum Romae, apud Sanctum Petrum, die 1 mensis Septembris, anno MDCCCCX, Pontificatus Nostri octavo.

PIVS PP. X.

## SACRA CONGREGATIO CONSISTORIALIS.

### I.

### Declarationes circa Motum Proprium "Sacrorum Antistitum".

Propositis ad hanc Sacram Congregationem quae sequuntur dubiis circa Motum proprium *Sacrorum Antistitum,* datum die prima mensis huius:

I. An praeceptum quod nemo theologiae laurea sit donandus, nisi prius in philosophicis disciplinis lauream obtinuerit, vel saltem de curriculo in philosophia scholastica absoluto certum praebuerit testimonium, stricte sit observandum?

II. An praescriptio *Consilium vigilantiae* altero quoque mense congregandi sit item stricte intelligenda?

III. An tamen ii, qui *Consilium vigilantiae* constituunt, si longe distent a civitate episcopali et legitime impediti sint ab interveniendo, possint, adducta causa impedimenti, scripto transmittere relationem suam?

IV. An prohibitio alumnis in seminariis et ecclesiasticis collegiis facta legendi diaria quaevis et commentaria quantumvis optima etiam ad iuvenes regulares in monasteriis et in congregationibus studiis operam dantes extendatur?

V. An *quotannis* doctores in seminariis teneantur textum, quem sibi quisque in docendo proposuerit, vel tractandas quaestiones, sive theses, Episcopis exhibere, et ineunte anno iusiurandum dare?

VI. An idem quotannis praestare debeant suis moderatoribus doctores seu lectores in ordinibus religiosis ante auspicandas praelectiones?

VII. An ad iusiurandum praestandum teneantur confessarii et sacri concionatores iamdudum adprobati, et parochi, beneficiarii atque canonici in possessione beneficii, nec non officiales omnes in curiis episcopalibus et romanis congregationibus vel tribunalibus, religiosarumque familiarum et congregationum moderatores, qui in praesenti sunt in officio?

VIII. An in casibus particularibus, data iusta causa, Episcopi et Moderatores ordinum et congregationum religiosarum delegare possint ad recipendum iuramentum sacerdotem aliquem sive saecularem sive regularem in aliqua dignitate vel officio constitutum?

IX. An ad Sanctum Officium sint deferendi non solum qui iusiurandum violaverint, sed etiam qui iurisiurandi formulam subscribere renuerint?

X. An Episcopi et Moderatores regularium possint commendationis litteras absque nota concedere suis subditis, qui alicubi a praedicatione fuerint prohibiti?

XI. An invitari possint sacri oratores, qui in aliquo loco ab Episcopis fuerint improbati?

SSmus Dominus Noster in audientia die 24 huius mensis Emo Cardinali Secretario Sacrae Congregationis Consistorialis concessa respondendum mandavit:

Ad I, II, III, IV, V, VI, VII, VIII et IX affirmative;—X et XI negative.

Iussit porro omnes vocatos iuriiurando obligari infra diem 31 decembris huius anni.

Quoad VII vero dubium SSmus benigne indulsit, ut in locis a residentia Episcopi dissitis parochi, confessarii et doctores formulam iurisiurandi ad eosdem missam et praecognitam vel una simul cum vicariis foraneis vel etiam quisque singillatim proprio nomine signent, itemque beneficiarii in collegiatis ecclesiis, nec non religiosi in conventibus cum eorumdem Superioribus.

Datum Romae, ex aedibus Sacrae Congregationis Consistorialis, die 25 septembris 1910.

C. Card. De Lai, *Secretarius.*

L. * S.

Scipio Tecchi, *Adsessor.*

II.

## Decretum de Amotione Administrativa ab Officio et Beneficio Curato.

(*Continuatur.*)

### V.—De amotionis decreto.

*Can. 14.*

§ 1. Si parochus intra utile tempus nec renunciationem emittat, nec dilationem postulet, nec causas ad amotionem invocatas oppugnet, Ordinarius, postquam constiterit invitationem ad renunciandum, rite factam, parocho innotuisse,

neque ipsum quominus respondeat legitime impeditum fuisse, procedat ad amotionis decretum, servatis regulis quae in sequentibus canonibus statuuntur.

§ 2. Si vero non constet de superius indicatis duobus adiunctis, Ordinarius opportune provideat, aut iterans parocho invitationem ad renunciandum, aut eidem prorogans tempus utile ad respondendum.

*Can. 15.*

§ 1. Si parochus oppugnare velit causas ad amotionem decernendam invocatas, debet intra utile tempus scripto deducere iura sua, allegationibus ad hoc unum directis, ut causam ob quam renunciatio petitur impugnet et evertat.

§ 2. Potest etiam ad aliquod factum vel assertum quod sua intersit comprobandum, duos vel tres testes proponere, et ut examinentur postulare.

§ 3. Ordinarii tamen est cum examinatorum consensu eos vel aliquot ipsorum, si idonei sint et eorum examen necessarium videatur, admittere et excutere; vel etiam, si causa amotionis liqueat et testium examen inutile et ad moras nectendas petitum appareat, excludere.

§ 4. Quod si, allegationibus exhibitis, dubium exoriatur quod diluere oporteat ut tuto procedi liceat, Ordinarii erit cum examinatorum consilio, etiam parocho non postulante, testes qui necessarii videantur inducere, et parochum ipsum, si opus sit, interrogare.

*Can. 16.*

§ 1. In examine testium sive ex officio sive rogante parocho inductorum, ea dumtaxat serventur quae necessaria sint ad veritatem in tuto ponendam, quolibet iudiciali apparatu et *reprobationibus* testium exclusis.

§ 2. Eadem regula in interrogatione parochi, si locum habeat, servetur.

*Can. 17.*

§ 1. Si parochus intersit et documenta ac nomina testium ipsi patefiant, ipsiusmet erit, si possit ac velit, contra ea quae afferuntur excipere.

§ 2. Quando vero parochus iuxta *can. 9* invitari nequeat ad

iura sua deducenda, aut quando iuxta *can. 11* testium nomina et aliqua documenta ei manifestari nequeant, ipse Ordinarius curas et industrias omnes adhibeat, (seu *diligentias*, ut vulgo dicitur, peragat) ut de documentorum valore et de testium fide iustum iudicium fieri possit.

*Can. 18.*

§ 1. Ad renunciationem et amotionem impediendam nefas parocho est turbas ciere, publicas subscriptiones in sui favorem promovere, populum sermonibus aut scriptis excitare, aliaque agere quae legitimum iurisdictionis ecclesiasticae exercitium impedire possunt: secus, iuxta prudens Ordinarii iudicium, pro gravitate culpae puniatur.

§ 2. Insuper cum agatur de re ad consulendum animarum bono directa et administrativo modo resolvenda, parochus, nisi legitime impeditus sit, debet ipse per se, excluso aliorum interventu, adstare. Si autem impeditus sit, potest probum aliquem sacerdotem sibi benevisum et ab Ordinario acceptatum procuratorem suum constituere.

*Can. 19.*

§ 1. Omnibus expletis quae ad iustam parochi tuitionem pertinent, de amotionis decreto ab Ordinario cum examinatoribus discutiendum est, et per secreta suffragia iuxta praescripta in *can. 6* res est definienda.

§ 2. Suffragium autem pro amotione nemo dare debet, nisi sibi certo constet causam parocho denuntiatam vere adesse eamque legitimam.

*Can. 20.*

§ 1. Si conclusio sit pro amotione, decretum ab Ordinario edi debet, quo generatim statuatur ratione boni animarum parochum amoveri. Propria autem et peculiaris amotionis causa exprimi potest pro prudenti Ordinarii iudicio, si id expediat et absque incommodis liceat. Mentio tamen semper facienda erit de invitatione facta ad renunciandum, de exhibitis a parocho allegationibus ac de requisito et obtento examinatorum suffragio.

§ 2. Decretum indicendum est sacerdoti; sed promulgari

non debet, nisi elapso tempore utili ad interponendum recursum.

*Can. 21.*

Si conclusio non sit pro amotione, certior ea de re faciendus est parochus. Ordinarius autem ne omittat addere monitiones, salutaria consilia et praecepta quae pro casuum diversitate opportuna aut necessaria videantur: de quibus maxima ratio habenda erit, si denuo de illius sacerdotis amotione res futura sit.

VI.—De actorum revisione.

*Can. 22.*

§ 1. Contra decretum amotionis datur dumtaxat recursus ad eumdem Ordinarium pro revisione actorum coram novo Consilio, quod Ordinario et duobus parochis consultoribus constat iuxta § 2, *can. 3.*

§ 2. Recursus interponendus est intra decem dies ab indicto decreto; nec remedium datur contra lapsum fatalium, nisi parochus probet se vi maiori impeditum a recursu fuisse; de qua re videre debet Ordinarius cum examinatoribus, quorum consensus requiritur.

*Can. 23.*

Interposito recursu, dantur parocho adhuc decem dies ad novas allegationes producendas, iisdem servatis regulis quae superius in discussione coram examinatoribus statutae sunt, salva dispositione § 4, *can. seq.*

*Can. 24.*

§ 1. Consultores, convenientes cum Ordinario, de duobus tantum videre debent, utrum in actibus praecedentibus vitia formae in ea irrepserint quae rei substantiam attingant, et utrum adducta amotionis ratio sit fundamento destituta.

§ 2. Ad hunc finem omnia superius acta et adducta examinare debent atque perpendere.

§ 3. Possunt etiam ex officio ad illa duo memorata discussionis capita in tuto ponenda exquirere et percontari de rebus quas necessario cognoscendas putent, auditis etiam, si opus sit, novis testibus.

§ 4. Parochus tamen ius non habet exigendi ut novi testes inducantur et examinentur; nec ut sibi dilationes ulteriores ad deducenda sua iura concedantur.

*Can. 25.*

§ 1. Admissio vel reiectio recursus maiore suffragiorum numero est decernenda.

§ 2. Adversus huius consilii resolutionem non datur locus ulteriori expostulationi.

VII.—De amoti provisione.

*Can. 26.*

§ 1. Sacerdoti ex facta sibi invitatione renuncianti, aut administrativo modo a paroecia amoto, Ordinarius pro viribus consulat, aut per translationem ad aliam paroeciam, aut per assignationem alicuius ecclesiastici officii, aut per pensionem aliquam, prout casus ferat et adiuncta permittant.

§ 2. In provisionis assignatione Ordinarius examinatores, vel parochos consultores si usque ad eos causa pervenerit, audire ne omittat.

*Can. 27.*

§ 1. Paroeciam Ordinarius ne assignet, nisi dignus idoneusque ad eam regendam sit sacerdos; proponere autem eidem potest paroeciam paris, inferioris aut etiam superioris ordinis, prout aequitas et prudentia videantur exigere.

§ 2. Si agatur de pensione, hanc Ordinarius ne assignet nisi servatis de iure servandis.

§ 3. In pari conditione, renuncianti magis favendum in provisione est, quam amoto.

*Can. 28.*

§ 1. Negotium de provisione sacerdotis potest Ordinarius reservare post expletam causam amotionis, et generatim quam citius expediendum.

§ 2. Sed potest etiam in ipsa invitatione ad renuntiandum vel separatis litteris, pendente amotionis negotio, vel in ipso amotionis decreto provisionem hanc proponere et indicare, si expediens iudicaverit.

§ 3. In quolibet casu quaestio de provisione futura sacer-

dotis non debet commisceri cum quaestione praesenti de amotione a paroecia; neque illa hanc impedire aut remorari, si bonum animarum exigat ut expediatur.

*Can. 29.*

§ 1. Sacerdos qui renunciavit, aut a beneficio vel officio amotus fuit, debet quamprimum liberam relinquere paroecialem domum, et omnia quae ad paroeciam pertinent eius oeconomo regulariter tradere. Et si moras illegitime nectat, potest ecclesiasticis sanctionibus ad id cogi.

§ 2. Quod si agatur de infirmo, Ordinarius eidem permittat usum etiam *exclusivum*, ubi sit opus, paroecialium aedium, usque dum possit pro prudenti eiusdem Ordinarii iudicio commode alio transferri. Interim vero novus paroeciae rector aliquam aliam temporariam habitationem in paroecia sibi comparari curet.

VIII.—De iis qui huic legi subiacent.

*Can. 30.*

Superius constitutis regulis, — adamussim applicandis iis omnibus qui paroeciam, quovis titulo, ut proprii eius rectores obtinent, sive nuncupentur Vicarii perpetui, sive *desservants*, sive alio quolibet nomine,—locus non est, quoties paroecia committatur curae alicuius sacerdotis qua oeconomi temporalis vel Vicarii ad tempus, sive ob infirmitatem parochi, sive ob vacationem beneficii, aut ob aliam similem causam.

*Can. 31.*

§ 1. Si parochus in ius rapiatur ut reus criminis, pendente criminali iudicio sive coram ecclesiastica sive coram civili potestate, locus non datur administrativae illius amotioni; sed exspectandus est exitus iudicii.

§ 2. Interim tamen si agatur de crimine quod infamiam facti inducat, Ordinarius parochum prohibere potest, quominus curam animarum exerceat ac temporalem administrationem beneficii gerat: ea vero munia cum congrua fructuum assignatione Vicario aliive a se eligendo committat.

§ 3. Iudicio autem criminali finito, locus erit restitutioni parochi, vel eius administrativae amotioni, vel canonicae destitutioni, prout iustitia exigat et adiuncta ferant.

*Can. 32.*

Ordinarii nomine pro omnibus quae in hoc titulo statuuntur non venit Vicarius Generalis, nisi speciali mandato ad hoc sit munitus.

Iis autem cito exsequendis quae in hoc decreto statuuntur, SSmus Dominus Noster mandat ut omnes et singuli Ordinarii quamprimum parochos aliquot consultores, iuxta praescripta *Can. 4*, constituant. Quod vero ad examinatores attinet, si hi in dioecesi, sive in synodo sive extra synodum electi, habeantur, statuit ut, de cathedralis capituli vel consultorum dioecesanorum consilio, aut eos in officio confirmare (hac tamen lege ut post quinquennium a munere cessent), aut ad novam examinatorum electionem, servata regula *Can. 4*, devenire possint, prout prudentia et adiuncta suaserint. Deficientibus vero in dioecesi examinatoribus, ad eorum electionem, servatis superius statutis, sine mora deveniant.

Praesentibus valituris, contrariis quibusvis non obstantibus.

Datum Romae, die 20 Augusti 1910.

C. CARD. DE LAI, *Secretarius.*

L. * S.

SCIPIO TECCHI, *Adsessor.*

# Studies and Conferences.

## OUR ANALECTA.

The Roman documents for the month are:

PONTIFICAL ACTS: 1. Bull of erection of Belmont Abbey, in North Carolina, into an "Abbatia Nullius".

2. Continuation of the Motu Proprio *Sacrorum Antistitum* in which the Sovereign Pontiff exhorts Ordinaries to exercise special vigilance in combating the dangers of Modernism. This second part of the Motu Proprio treats of the office of preachers, their functions and obligations.

CONSISTORIAL CONGREGATION: 1. Interprets several doubts arising from the above-mentioned Motu Proprio.

2. Continuation of the Decree which defines the rights of bishops to remove and depose rectors of parishes.

## THE "MOTU PROPRIO" OF PIUS X ON RELIGIOUS PERIODICALS IN THEOLOGICAL SEMINARIES.

The Very Rev. Dr. Gregory Bechtold, O.S.B., Rector of St. Meinrad's Seminary, Indiana, is one of a number of priests interested in seminary discipline who inquire how far the prescription contained in the Sovereign Pontiff's recent Motu Proprio *Sacrorum Antistitum* extends to ephemeral literature. The question is a pertinent one, especially in view of the general interpretation given to the Holy Father's words by the secular press, an interpretation which betrays the desire to give a sensational character to a prohibition that is perfectly consistent with the aim of a superior ecclesiastical education. The journalists would like to create the impression that the Pope wishes to circumscribe the scope of useful knowledge and culture in the youth of our seminaries. Unfortunately, the various translations of the document into modern languages lend themselves to this interpretation, and thus have caused some doubt about the meaning of the passage in question among Catholics who would unhesitatingly repudiate the charge that a Pontiff who in other ways urges diligent study of the sciences and arts, could prohibit any fair

method of acquiring these same sciences and arts by men who are called to be the leaders of the Christian people in the moral domain of public activity.

Let us see what the Pontiff says, and read his words in the light which the hermeneutics of legislative and disciplinary language throws upon them. The passage in which the alleged prohibition occurs is introduced by the statement that the priest is to be equipped for the task of defending truth, to which he is especially called, by the acquisition of a manifold and broad culture in every department of science and learning, as well as by the possession of habits of solid piety and approved virtue. "Quantum operae vero dandum sit addiscendis rebus multis equidem et variis, vel ipsa hujus aetatis conditio docet, nihil gloriosius efferentis quam lucem progredientis humanitatis. Quotquot igitur sunt ex ordine cleri si convenienter temporibus velint in suis versari muneribus; si cum fructu exhortari in doctrina sana, et eos qui contradicunt arguere; si opes ingenii in Ecclesiae utilitatem transferre, oportet cognitionem rerum assequantur, eamque minime vulgarem, et ad excellentiam doctrinae proprius accedant."

This then is expected of the priest, that he be a man of erudition and learning in all the departments, as far as possible, in which modern culture excels. But as the time devoted to the study of theology in the seminary is limited, and the tasks before the student are well defined in various directions, requiring of him that he gather a thorough knowledge of Sacred Scripture, dogmatic and moral theology, ascetical theology, ecclesiastical history, canon law, and homiletics, it is desirable that during the period assigned to the course of theology he devote himself to these studies exclusively. Accordingly he should leave aside *for the time* other studies, such as the exact sciences, physics, speculative philosophy, secular jurisprudence, technical training, classics, philology, profane history, and other branches of secular science of which he has already obtained a general knowledge in his course of rhetoric or philosophy. To these he may later on devote his energies and time. In order to effect this, the Pontiff, after enumerating the special branches which the curriculum of theological studies is to include, viz., "studia sive quae pertinent ad *Sacras Litteras*, ad *Fidei Capita*, ad *Mores*, ad scientiam

pietatis et officiorum quam *Asceticam* vocant, sive quae ad *Historiam Ecclesiae*, ad *Jus Canonicum*, ad *Sacram Eloquentiam* referuntur", ordains as a helpful disciplinary measure, "ne juvenes *aliis quaestionibus* consectandis tempus terant *et a studio praecipuo* distrahantur", that newspapers or journals (*diaria*), and magazines or reviews (*commentaria*), however good, be eliminated, if they lead to the pursuit of *other questions* than those above enumerated, namely, Scripture, Dogma, Moral Theology, Ascetics, Canon Law, Church History, and Sacred Eloquence. The journals and magazines debarred are all those that treat of things alien to the particular theological studies mentioned, no matter how excellent and useful the periodicals may be. Hence secular magazines that treat of politics, art, and letters, scientific journals, technical reviews, political newspapers, and the like, are to be withheld from the students, not on the principle that they are detrimental to the mind and heart of the students, but on the sole ground that he has not the time to spare for their reading. They may be read by the student destined for the ministry who is not yet engaged in the theological course, and also during vacations, when he is free from the seminary discipline; but they are forbidden during a certain period in his career when he is obliged to give himself to the serious business of his specialty. As a student of medicine or law might justly abstain, during the period in which he is qualifying himself for his profession, from indulging in reading or studying subjects not pertaining to the particular profession he is pursuing, so with much more reason may the student of theology during the years of probation that immediately precede his call to the priesthood, devote himself in accordance with a fixed rule to the seven chief branches of his great profession, as though he had no time for anything else.

Moreover, the exclusive devotion to the theological studies implies by no means that the student is to ignore the questions of the day or that practical knowledge which men of the world and of leisure seek in the secular journals. The study of moral theology and of church history, for instance, embraces a wide field which allows the student to keep fully abreast of the things that concern him as an enlightened teacher of morals and a practical guide in the affairs of religion for which he is to be ordained.

On the other hand, there appears no warrant for assuming that the words "diaria quaevis aut commentaria quantumvis optima" are to be taken in a sense which only a wrenching from their context can impart to them, as if "all kinds of journals and reviews however excellent" in scope or form, and including such as treat of moral, dogmatic, and ascetic theology or of church history, canon law and homiletics, were to be kept out of the hands of theological students. Such an interpretation of the Pope's words would seem to be as absurd as it is impracticable. It would logically withhold from the student of canon law the *Acta Apostolicae Sedis*, a magazine which is the sole official medium of communicating the new laws he is supposed to teach the people after he has entered the ministry. It would leave the student helpless in a thousand cases in which the interpretation of these same laws has to come to him through theological commentaries which it is impossible to transcribe or communicate in any other form than that of a printed magazine. The student would be kept busy copying from the professor's dictation the innumerable new acts of legislation, since they are not to be found in the editions of his text-books; and he would be simply wasting time in the effort to obtain an interpretation of their application to concrete cases, since it is impossible for a professor to cover these within the course. Take as a practical illustration of this the single question of Socialism in its manifold and rapid developments, or the thousand and one riddles of Biblical interpretation, or the moral aspect of newly proposed surgical operations, etc., etc.,—solved, not in text-books, but in magazines. In all these conditions the student would be absolutely helpless without the aid of some current pastoral or theological periodical that keeps him in touch with the ever-increasing new problems.

The same is to be said of church history, where such questions as the condition of Catholicity in Portugal are suddenly stirred up in the public mind, demanding a solution which the old text-books do not furnish. The application fits in another form the study of ascetics and homiletics as well. And the student who does not read the magazines and papers that deal with these subjects in their most recent aspects as well as in their principles, will be absolutely unfit to face the practical

life in the ministry which awaits him on the day of his ordination.

For these and many other reasons we need not detail, as well as because the unbiased reading of the text of the pontifical document does not seem to warrant the extravagant interpretation that would banish all papers and magazines from the theological students' reading-room, we venture to hold that the "quantumvis optima" and "quaevis diaria" refer only to those magazines and papers, otherwise excellent, which have no direct bearing upon the theological studies mentioned by the Pontiff as necessary to the candidates for the priesthood. This is the answer we venture to give to the above-mentioned inquiry, and until it be reversed by an explicit decision to the contrary, we regard it as the only legitimate one under the circumstances of the case and as the most reasonable.

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## CONFIRMATION, INSTEAD OF FIRST COMMUNION, AT THE END OF THE PARISH-SCHOOL TERM.

The November issue of the *Pastoral-Blatt* (St. Louis, Mo.) prints an admirably temperate article signed "By a German Priest", in which the writer urges his brethren in the sacred ministry to adopt at once and in a whole-hearted spirit of loyalty the Holy Father's directions in regard to admitting little children to First Communion. There has been, as is well known, a tradition, quite laudable when viewed in the light of its original purpose, and a quite common practice, to make the solemn celebration of a child's First Communion the terminus of its parish-school attendance. The new discipline will admit children to First Communion at a much earlier age. This, whilst it takes away the significance of the sacred act as a reward and guarantee of a thorough appreciation of the reception of the Sacrament, offers a richer compensation in another respect, for it opens at an earlier age the child's heart to the influences of the Sacramental Presence, and thereby gives greater value to those years of adolescence in which the foundation of the spiritual life is usually laid through piety, and independently of the pedagogical training of the intellectual faculties.

The Sovereign Pontiff points out this difference and thus

anticipates objections that can be urged on the ground of a long-standing, and in some respects approved, practice in the past. But the child is not to be left in ignorance of the significance and value of the Real Presence, or of the mysteries of faith in that Presence hidden behind the Eucharistic veil. And the instruction that is needed to this end may be summed up in a very much smaller compass than that heretofore allotted to it in the parish-school course. The ECCLESIASTICAL REVIEW is for this reason preparing to publish a little manual, composed, with the aid of a number of practical teachers of Christian Doctrine, by the Rev. J. T. McNicholas, O. P., for the purpose of facilitating the work of those who have to instruct the little ones for their First Communion. The booklet contains the essentials of faith in a form that makes them easily accessible to the child's mind and impresses upon its young heart the importance of the great act of First Communion.

The objection that the proposed change takes away the opportunity of solemnly impressing the children who are about to leave the parish school with the value of the reception of Holy Communion, is easily remedied by making the solemn administration of the Sacrament of Confirmation take the place of the First Communion heretofore usually administered toward the close of the school period. This thought has been suggested by one of our Archbishops, who fully realizes the present position of many pastors in the matter; and the suggestion will commend itself as a ready solution of some difficulties urged against the practice of admitting children to First Communion in the lower classes of the parish schools.

### CONFIRMATION

which has been hitherto regarded as a sort of adjunct to First Communion, should receive its proper place in the life of the young Christian who goes out into the world to fight the practical battle in defence of the principles and practices he has learnt to value in school. He has already acquired the habit of frequent Communion. Now his faith in the Eucharistic Presence is strengthened by Confirmation, which imparts to him the courage and strength to profess his faith and to practise it for the edification of others and in spite of

hostile criticism. Thus the child is, so to say, knighted at its entrance into the world, to make it conscious of its responsibility, its approaching manhood.

What other occasion so entirely fitted for this ceremony and service than the time of leaving school? We directed attention some time ago to a beautiful ceremony in the city of Mechlin where the Cardinal Archbishop had called together all the children of the different parishes of the city who had just made their First Communion, and, after addressing them on the great task of Catholic life before them, gave to each a pretty souvenir of the great blessing of the day and the duty to which they had just been pledged. Apply this act to Confirmation, and let us with all due respect suggest that the Hierarchy take some measure by which Confirmation may be administered each year to the children who have already left or are about to leave school. It would be a beautiful method of school closing, a true "commencement" full of significance, when a solemn service in the church, a strong appeal to the parents and children, taking perhaps the place of the commencement oration, would give a new meaning to the parish school as the training ground for the practice of the Catholic religion.

The fact of the bishop's officiating at this school graduation exercise would lend especial force to the solemnity, and impress upon the youth about to graduate the value of his consecrated knighthood. The difficulties that may be offered against introducing this method of administering Confirmation are in no sense proportionate to the good that would unquestionably result. They may concern the personal convenience of one or another of the parties immediately concerned, but thoughtful and purposeful legislation would eliminate every obstacle that can be conjured up against a course so evidently useful.

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## SCIENTIA SANCTORUM: A CAROL.

The following verses from Miss Louise Imogen Guiney present an exquisite bit of mysticism, novel in conception as a contribution to current Christmas literature, and an expression of thought delicately spiritual and unconventional, such as we admire in some verses of the late Francis Thomp-

son. The scene briefly sketched by Miss Guiney is that of a soul departed from earth and enjoying a glimpse into the midnight cave of Bethlehem. The atmosphere is redolent with Yuletide joy amid the silent presence of adoring angels. Mary is cradling the Holy Child sleeping at her breast. At this sight the soul, languishing in the absence of heavenly comfort, is ravished by the desire to drink at the well of grace which nourishes the Divine Babe; and pours forth its yearning cry for the knowledge of the Saints. As the hart panteth after the fountains of living water so doth the soul long for the Divine Presence whence the blessed in heaven drink the wisdom of the Beatific Vision through Mary. "Quis mihi det te . . . sugentem ubera matris meae!" (Cant. 8: 1). Thus the soul, which "neither reck'd any more men behind or before", is consumed with the desire for the companionship aside of Jesus at the breast of His Holy Mother, the "Alma Mater" whose immaculate heart is the "Seat of Wisdom" whence flows heavenly knowledge unto all who long for it: "Dilectus meus inter ubera mea commorabitur" (Cant. 1: 12).

The spelling of the poem, as will be seen, dates from about A. D. 1640.

Was a Soule from farre away
Stood wistfull in the Hay,
And of the Babe a-sleeping hadde a sight;
Neither reck'd hee any more
Men behind him or before,
Nor a thousand busie Winges flitting light;
But in middle of the Night
This few-worded wight
(Yule! Yule!)
Bespake Our Ladye bright:

"Fill mee, ere my corage faints,
With the lore of all the Saintes!
Harte to harte against my Brother let mee be.
By the Fountaines that are His
I wo'd slumber where Hee is:
Prithee, Mother! give the other Brest to mee."
. . . The Soule that none co'd see
She hath taken on her knee.
(Yule! Yule!)
Sing prayse to Our Ladye.

## SACRUM PRAESEPE CHRISTI NASCENTIS CUNABULA.

Praesepe sacrum, cujus in aspero
Infans quievit Jesulus alveo!
Praesepe sacrum! fronte prona
te veneror genibusque flexis.
His ergo cunis Conditor omnium
est usus, acri stramine consitis,
dum, lapsus astris, Sospitator
limen adit pereuntis orbis!
O te probroso stigmate, Bethlehem,
dignam! grabatum quae stabularium
Regi parasti, quem decebat
purpureus nitor atque eburnus.
At Roma probrum sustulit, auream
largita Capsam, quae rude cingeret
crystallino fulgore Lignum
et cupidis radiare gemmis.
En surgit Aedes, sacra Deiparae,
in Esquilino splendida vertice;
haec una, raptum Bethlemitis,
nobile promeruit Trophaeum.
Huc advolasti tunc, Hieronyme,
quem Bethlehemi cara diutius
sedes beârat: laetus ossa
ponere, quà Puer acquiêrat.
Huc ut December vergit ad exitum,
Urbs tota denso confluit agmine,
Cunasque dulces, saepe visas,
visere rursus avet quotannis.
Visuntque longis a regionibus
tractae catervae, quae pia tangere
crystalla certant, fimbriatam
ut tetigere togam Magistri.
Quae dum Thienes[1] Λείψανα suspicit,
e Matris ulnis in sua brachia
allectat Infantem: beatae,
exsul adhuc, Patriae potitor.
O ruris audi cultor et urbium!
Vestris avitum perstet in aedibus
Praesepe Christi, sive larga,
seu tenuis fuerit supellex.

[1] Is est S. Cajetanus e gente Thienaea ortus, qui hoc prodigio auctus est in ipsa nocte Dominici Natalis.

Cubile Pusus fictilis occupet,
adstetque virgo Mater et integer
Josephus, alatusque coeli
civis et upilio canorus.
Cornutus hinc stet bos, et asellulus
auritus illinc; donaque regia
advecta cernas per Magorum,
quos via longa tenet, camelos.
Fac ante Cunas lucida ferveat
lampas; sed imum laetius ardeat
pectus parentum, laetiusque
mens caleat pia filiorum.
"Ut nos amavit!—quisque recogitet—
ut nos amavit maximus, optimus
rerum Creator, vis amoris
quem fieri Puerum coëgit!"
Praesepe Christi! perge domesticas
ornare cellas; nec tibi frigida
succedat Arbor, quam salutans,
gens borealis agit Decembrem.

P. FRANC. X. REUSS, C.SS.R.

*Rome, Nov. A. D. MCMX.*

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## THE BENEDICTINE ABBEY OF BELMONT, N. C.

In another part of this issue we print the Pontifical Bull of the erection of the Benedictine Abbey of Belmont, in North Carolina, into an "Abbatia Nullius", that is, practically a diocese whose head is subject to the Holy See directly. The Bull constitutes Belmont an independent province of the great Benedictine community which has long passed the millenary mark of its missionary activity, and to which the English-speaking world owes under God the gift of Christian civilization.

The story of the first Benedictine settlement in North Carolina is an interesting one. Early in the last century the place on which the monastery church stands to-day was the chief slave mart of the South; and the very block of granite on which the negro to be sold to the highest bidder was placed for inspection, served the present Bishop, Leo Haid, first Abbot and Vicar Apostolic, twenty-five years ago, as pulpit when he was enabled to announce the glad tidings of the new

monastic foundation, the jubilee of which, together with his own, is being celebrated this year by solemn thanksgiving services.

Since 1872, when Dr. J. J. O'Connell, author of the *History of Catholicity in the Carolinas and Georgia*, purchased of his patrimony the ground now occupied by the monks, to which he made them heir by his entering the Benedictine community, the settlement has grown from a few scattered houses, with barely half-a-dozen Catholic families, to an industrial district with thirty-nine churches and some fifty missions. These are administered by thirty-three priests, whose centre is the Monastery of Mary Help, with its adjuncts of parish schools, convents, and charitable institutions for every work of mercy. And the man to whose leadership and self-sacrificing industry this progress is mainly due, the Right Rev. Leo Haid, missionary, farmer, builder, teacher, theologian, in short uniting in himself all the varied activities of the early monastic pioneers whose rule he has made the rule of his life; a bishop who oversees without ever overlooking, who spends himself without stint for the cause of Christ, closes the first quarter of a century's labor amid the well-deserved applause of his brethren in the Order, the episcopate, and the priesthood. May the work of the revered abbot bishop continue to thrive under the blessings of God, as an incentive to zeal for the coming generations of laborers in the Vineyard of Christ!

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## THE NEGLECT OF GENUINE CHRISTIAN ART IN OUR CHURCHES.

To the Editor, THE ECCLESIASTICAL REVIEW.

Mr. Harry Eldridge Goodhue's article, "A Plea for the Genuine in Catholic Art" in the November number of THE ECCLESIASTICAL REVIEW will meet the cordial approval of all true lovers of Christian art. He not only directs attention to the exhibition of many palpable falsehoods in the temples emphatically dedicated to truth, but suggests as a remedy in principle the need of education for our young clergy in esthetics so as to enable them to judge rightly of what constitutes true Christian expression in architectural art. The introduction of the study of Christian art as a distinct branch of philosophical and pastoral training in our seminaries seems to be

the patent solution of the perplexing problem as to how we may render our churches becoming dwellings of the Eucharistic God.

There are, it seems to me, two sources of the bad taste prevalent in the structures, decorations and furnishings of our churches, viz., a certain *subjectivism* that leads everybody to constitute himself a judge, apart from any philosophical standard, of what is beautiful and fitting in the form and ornamenting of a church; the other source, more hurtful still, is a culpable *indifference* as to what is proper in the external form of a church. This indifference leaves the construction and decoration of the church to partisans and mechanics or to faddists who have no conception of the purpose and requirements of a Catholic church edifice.

The only way to bring about a change of these conditions is to train the seminarist to correct habits of thought and taste whilst he is preparing himself for the sacred ministry. There is such a thing as the *esthetic sense* or esthetic sensibility, as psychologists are wont to say, a faculty of the soul which is subject to culture and may be developed by education in the later life of the priest on the mission. This *esthetic sense,* properly defined, is the faculty of the soul by which man discerns beauty, order, congruity, proportion, symmetry, or whatever constitutes the pleasurable emotion we experience in beholding a true work of art.

In the child this faculty of the soul is for a time dormant. Later on it develops and manifests itself in the desire to see and handle that which appeals to the senses as beautiful. But while there is is in the child the active principle which strives after the true and the beautiful, there is also a lack of discrimination, due to inherited proneness to evil. Education in correct principles, such as are laid down in Christian pedagogy and esthetics, will correct this wrong tendency. By safeguarding the energies of the soul through care and direction the child gradually comes to possess and develop that taste for the beautiful which is the just accompaniment of the true and the good. Properly speaking, this directing process of the faculties toward the appreciation of the beautiful must begin with the child's education from its first period in school, if it has not been done already in the home. In the school the child's mind is systematically trained, and as the scope of learning widens with every succeeding year the intellectual faculties are forced to greater activity. By persistent application to study and by great care in avoiding evil influences, whether physical or moral, the intellect may be greatly developed. It will be capable of conceiving great ideas and of comprehending deep and intricate problems; and in time its possessor will be highly honored and respected as a man of clear and powerful intellect.

The will power must also be educated and trained to choose the moral good. Just as a young, healthy, rapid-growing tree is pruned in order to produce more fruit, and is tied to a stake so as to ensure a straight growth and to prevent it from being beaten to the ground by wind and storm, so must also the child be restrained and curbed in the exercise of its will power, and securely fastened to the stake of religion in order to ensure its healthy moral growth. There is no real education without the wholesome influence of religion which teaches that we are accountable to our Creator for all our actions, and that reward or punishment will follow the observance or non-observance of His laws.

The faculties of the soul, though distinct, are intimately connected with each other, and by their exercise aid one another. The will power trained in the right direction, following the dictates of religion, exerts a powerful influence over the body, the seat and instrument of the soul. Barring the physical shortcomings that are inherited, the virtuous man is known to have a keener intellect than one given to the gratification of his lower nature. His quick perceptive faculty and systematizing talent also aid his esthetic sense; for even a theoretical knowledge of esthetics will produce an appreciation of the beautiful either in nature or in the fine arts, and cause pleasure and enjoyment, which in fact is the very aim of esthetics.

The culture of the esthetic sense should therefore become part of the child's education from the very beginning; and to this end visual instruction as advocated by the Rev. Joseph H. McMahon is a helpful stepping-stone. It is an undeniable fact that a more lasting image is formed in the mind by the sense of sight than by the sense of hearing. Many times the words of the instructor enter one ear and pass out by the other; but when his words were accompanied by illustrations, the intellect more easily grasps and comprehends the idea conveyed by the sense of hearing, and a lasting impression is made on the memory. From the very beginning the Church saw the usefulness of pictorial illustrations and employed the fine arts in her conquest of the world. St. Bonaventure says that churches are decorated with paintings for three reasons—to instruct the illiterate, to arouse men from their spiritual lethargy and bring them back to the love of God, and to assist and help our memory. Had the early teachers of Christianity possessed the advantages of modern inventions, they would undoubtedly have made use of them as a medium of instruction; for the Church does not reject modern inventions and lawful modern methods if employed to further God's kingdom on earth.

The project of forming a society similar to the *Société Catholique de Projection* of France ought to be feasible in this country, provided it receives the hearty endorsement and financial support of the hierarchy and clergy. As a means of cultivating Christian esthetics all pictures shown are to bear the stamp of true Christian art, i. e., they are to show forth Christian sentiment as well as artistic merit. Thus the instruction is not only rendered attractive for young and old, but also their esthetic sense is unconsciously developed. By showing them nothing but the best and most beautiful, good taste is bound to be developed.

Should, however, the instruction by means of stereopticon views be a matter of too great an expense or impracticable for the individual pastor, then at least beautiful reproductions of masterpieces of Christian art and architecture could be artistically hung in the rooms and halls of the school building. Again, when purchasing mission articles great care should be taken in the selection of only those of artistic merit, so as to give the people an opportunity to procure beautiful pictures and statues for the adornment of their homes. By placing children in an esthetic environment the gradual development of their esthetic sense will be insured, and by a clear explanation of the pictures their knowledge of religious symbols and subjects will be greatly increased. There are educated men and women well versed in the genealogy of Roman and Grecian gods and goddesses, who are nevertheless unable to grasp some of the simplest symbols of Christian art or explain an ordinary religious subject. This only shows that they received their religious instruction without the aid of visual illustration.

When the child enters the high school, its intellect is sufficiently developed to comprehend the principal styles of architecture and painting. It may be sufficient to show merely the reproductions of the best examples of architecture and of the most renowned paintings, and to explain the characteristics of each style.

In colleges the esthetic sense may be further developed by studying the *finesse* of art, by considering the evolution of the various styles of architecture and painting, by pointing out the shortcomings and excellence of each style, by indiscriminately comparing one school of art with the other, etc. This study can also be rendered interesting and attractive by means of stereopticon views.

At the time of graduation from the college the young man has developed not only his mental powers, but also his esthetic sense. The training he received at college has at least benefited him so far as to enable him to converse intelligently on any topic of art. And in case an opportunity is offered him to travel abroad, he will not

be embarrassed, but feel perfectly "at home", among the esthetic monuments of the ancient and the modern world.

In the seminary the young aspirant to the holy priesthood ought to receive a practical education in Christian esthetics. At some future time most likely the arduous task of erecting a church will devolve upon him; hence it is necessary for him to possess a practical knowledge of church building, and to be well acquainted with the laws of the Church regarding art, architecture, and art craft.

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## THE RIGHT OF THE ORDINARY TO ANTICIPATE THE ECCLESIASTICAL OBLIGATION OF FAST AND ABSTINENCE IN HIS DIOCESE.

*Qu.* In Canada, *Thanksgiving Day* falls on 31 October, which, being the vigil of All Saints' Day, is a day of strict *abstinence and fast.* For the accommodation of the people, who would find it very hard to abstain and fast on Thanksgiving Day, the vigil or rather the abstinence and fast of the vigil were transferred from Monday, 31 October, to the Saturday preceding, 29 October.

Was this regular? and were the people obliged under pain of grave sin to fast on that Saturday? By giving your opinion on this point you will oblige several priests.

*Resp.* By decree of the S. Congregation of the Inquisition, 5 December, 1894, the Ordinaries throughout the world are empowered to anticipate or, for grave reasons, entirely suspend, the obligation of days of fast and abstinence. The pertinent part of the decree [1] is as follows:

"Cum recenter ad hanc Supremam Congregationem S. R. et U. Inquisitionis a compluribus Episcopis pervenerint petitiones quarum omnium una mens erat, abstinentiae legem, de qua valde solliciti sunt, magnis in populorum concursibus aegre admodum ac difficulter variis de causis posse servari et damno potius animarum quam saluti praebere occasionem, Emin. ac Rev. S. E. R. Cardinales . . . decreverunt ut infra, scilicet:

"Supplicandum SSo. ut Episcopis aliisque locorum Ordinariis concedere dignetur facultatem anticipandi die sibi benevisa, atque ob gravissimas causas etiam dispensandi super

[1] Cf. ECCLESIASTICAL REVIEW, Vol. XII, June, 1895, p. 497.

lege jejunii et abstinentiae . . . *excepto* tempore quadragesimae, diebus quattuor temporum et *vigiliis per annum jejunio consecratis* . . . "

As appears from the words in italics, the faculty of transferring or dispensing is restricted, and excludes " Vigiliae per annum jejunio consecratae." For these a special dispensation from the Holy See, or a special faculty to that effect, is required. This is made plain by a subsequent decision of the S. Congregation (18 March, 1896) in answer to the *dubium*: " Utrum in diebus exceptis, jejunio consecratis, vetitum sit episcopis tantum dispensare super abstinentia vel etiam illam anticipare? *Resp.* Affirmative, scilicet utrumque vetitum est Episcopis."

If then it were certain that the Ordinary had no such special faculty, the prescription thus transferred would seem to be of doubtful obligation. But the individual has no right to assume the non-existence of the faculty. Moreover, canonists allow that a bishop has the " facultas dispensativa, nisi expresse reservata, urgentissimis justisque causis concurrentibus ". The urgent and just cause in this case would be the probability that, owing to the relaxation incident to the national celebration of Thanksgiving Day, the law of abstinence and fast could hardly be observed in the community; perhaps also the fact that due recourse to Rome for a timely dispensation was impossible. The latter reason would have, of course, to be verified, and application to the Papal Delegate, who might have discretionary power, would be advisable under any circumstances.

Since, however, the Ordinary must be supposed to have acted by reason of some special faculty or by right of discretionary power, unless the contrary is made public and certain, the faithful to whom the law is addressed would be in conscience bound to obey *sub gravi*.

# Criticisms and Notes.

CHRIST AND THE GOSPEL, or Jesus the Messiah and Son of God. By the Rev. Marius Lepin, S. S., D. D., of the Theological Seminary of Lyons, France. Authorized English version. Philadelphia: John Joseph McVey. 1910. Pp. 558.

L'EVANGILE ET LE TEMPS PRESENT. Par M. l'abbè Elie Perrin, D.D., Directeur au Grand Séminaire de Besancon, prof. de dogmatique spéciale. Paris: Pierre Téqui. 1910. Pp. 372.

The belief in the Divinity of Christ and the divine authority of the Gospel teaching is the distinctive test of Catholic Christianity in our day. A few years ago a doubt on this point could not have been broached among those who professed to be Catholics. To-day men like Abbé Loisy lay claim to Catholic orthodoxy and at the same time deny this fundamental dogma of the Christian Church. They interpret the Messianic passages of the Old Testament and the Messianic evidence of the New Testament in a way that makes Christ a participant by excellence in the divine agency for the enlightenment of man, but denies to Him the purely supernatural origin implied in the doctrine of the Incarnation. Protestants have long since been compelled by the principle of private judgment to accept the dicta of the higher criticism which refuses to find in the Gospels any proof of Christ's Divinity, and although there still are some who, whilst accepting the doctrines of the Reformation, hold fast to the ancient belief of the true Messiahship, the prevalent creed of Protestants is that of the New England Congregationalists, who have formally renounced the profession of belief in the Divinity of Christ as understood by the early Reformers. It is therefore, on the part of Catholic apologists, no longer question of defending simply the traditional doctrines of Christ as having divine sanction; but the dispute between Catholic and non-Catholic or modernist Catholic concerns the basis of that sanction, the character of the person of Christ Himself.

The Abbé Lepin has been greatly applauded for his exposition of the claims of orthodoxy against the new exegesis which denies the Godhead of Christ. In the present work we are shown the very foundation upon which the belief in the Messiahship and the Divinity of Christ rests. The author takes up in the first place the question of the authorship and historicity of the three synoptic Gospels, applies the ordinary critical tests of tradition and internal evi-

dence, and evolves the inevitable conclusion of a divine Messianic character in the person of Christ depicted therein. This includes a detailed examination of the narratives concerning the childhood of Christ, His Messianic claims and consciousness as exhibited in the Gospel narrative. Throughout the volume the author takes account of the rationalist's position; Wellhausen, Wrede, Renan, Wendt, Weiss, Harnack, are refuted point by point. When the abbé comes to discuss the Divine Sonship, he not only examines the position of the rationalist critics, but takes account of the attitude of liberal and conservative Protestants. Then he passes on to a separate and exhaustive examination of Loisy's theory. This, we fancy, is the chief point of resistance, the principal purpose of the book. Here we have a résumé of the tenets and hypotheses upon which Modernism bases its departure from the approved teaching of the Church. But it is a question of facts and the value of texts in which subjective interpretation must yield to the canons of historical and established hermeneutical criticism, as the Abbé Lepin points out. His book is supplied with an excellent bibliography and alphabetical index which make it serviceable both as a reference work and as a text for the theological student.

*L'Evangile et le temps présent* has the special merit of putting in the popular form of conferences or sermons the doctrines of which the above volume treats scientifically. It studies the Gospel in its application to the modern problems of life, as suggested by the liturgical readings at Mass on Sundays. Without entering into questions of criticism the author points out the pitfalls presented by the pretensions of modern science, by a false sentimentalism that stands as a substitute for positive dogma as taught in the Gospel, by an appeal to the superiority of reason to faith, and by the false liberty that saps the foundations of authority in society as in religion. The language and style of the book make it particularly acceptable to those who read French, no less for the sake of its literary excellence as for the truth which that excellence conveys.

**LIFE OF THE RIGHT REV. JOSEPH P. MACHEBEUF, D.D., Pioneer Priest of Ohio, New Mexico, Colorado, Vicar Apost. of Colorado and Utah, and first Bishop of Denver. By the Rev. W. J. Howlett, Pueblo, Colorado. 1908. Pp. 419. Published by the author, 225 West Fifth Street, Loveland, Colorado.**

Bishop Machebeuf is probably the last representative of the pioneer-bishops of America, those missionaries of the New World

whose lives, in their exalted office, resembled most those of the Apostles after Christ's Ascension. It is nearly a quarter of a century since the aged prelate died, like a captain at his post, in the home of the little orphans whom it was his recreation to visit and care for; and it is fortunate indeed that a biographer should have been found for him among those who knew him long and intimately, as did the author of the present volume. Father Howlett writes sympathetically of the prelate whom he loved, and often he lets him speak for himself in the tones of the heart which a correspondence of many years reveals between intimate friends who claimed the bishop's personal as well as pastoral affection. He knows how to estimate the bishop's labors because he had labored in the same field by the side of his friend and superior; and he has the true gift of the historical biographer who not only gives the lights in the coloring of his portrait, but understands the value of the shadows properly coördinated to relieve the human features, by emphasizing those nobler characteristics which reflect the efforts of the will striving toward heaven under the burden of earthly impediments.

Bishop Machebeuf is not the least attractive personality in the galaxy of those brave priests who accepted the episcopal dignity simply as a passport and badge of responsibility for apostolic labors which they had to do in their own person, cutting their way through the untrodden regions of our Western country in order to bring the civilizing influences of Christianity to the native Indians and the scattered settlers. It is a magnificent gallery which contains the portraits of Flaget, Bruté, Rosati, Fenwick, Loras, Crétin, Lamy, and others down to Machebeuf, who, when he came to Colorado in 1860 accompanied by Father Raverdy, found not a single church nor a dwelling-place for himself. His entire diocese had but three priests under proper jurisdiction. Nevertheless, when the bishop died, there were 102 churches and chapels, a proportionate number of schools, hospitals, orphanages, and other charitable institutions under the ministry of sixty-four priests. How such progress was accomplished is a most interesting and instructive story which Father Howlett tells very well.

**HISTORY OF THE CATHOLIC CHURCH IN WESTERN CANADA FROM LAKE SUPERIOR TO THE PACIFIC 1659–1895.** By the Rev. A. G. Morris, O.M.I. With maps and illustrations. Vol. I. pp. xvi–362; Vol. II, pp. xi–441. Toronto: The Mission Book Co, 1910.

Take your map of North America, gentle reader; draw an imaginary line from the northern shores of Lake Superior, about lati-

tude 48° and longitude 91° west, upward across Hudson Bay to where it narrows off into Fox Channel, latitude 64°, longitude 78°. Let your line run westward fringing the countless bays which the Arctic Seas have carved into the upmost coast of our continent, until you have reached the eastern boundary of Alaska. Come down the indented shore of the Pacific and, reaching Vancouver, journey eastward along the northern boarder of our States to your starting-point on the Superior Lake. You have made the rounds of Western Canada. Geographically you have encircled the almost two millions of miles which the atlas gives to the eye but whose immensity the imagination utterly fails to picture. From an ecclesiastical point of view you have encompassed two archdioceses—St. Boniface on the extreme southeast, Vancouver on the extreme southwest; three dioceses—Regina, Prince Albert and St. Albert in the Middle South, and Victoria on the Pacific; three Apostolic Vicariates—Keewatin, Athabasca, and Mackenzie—in the middle and the extreme central North; and one Apostolic Prefecture, Yukon, on the West and North. Within these immense regions, much of it covered by fertile wheat fields, most of it by vast forests, frozen steppes, great lakes and rivers, are scattered tens of thousands of your coreligionists, ministered to by hundreds—though all too few for the tremendous spaces where are the dispersed sheep—of your fellow-priests. Look once more at those polar stretches, these winter days, and ask yourself what it meant to plant the faith, gather the scattered flocks, and build the folds in those far-away northlands. When you have impressed this image deeply on your mind you may want to know the actual story. You will find it told in the two volumes above introduced—told truthfully, accurately, graphically, vividly. The author prepared himself for his task by a series of cognate studies. He had previously written the *History of the Northern Interior of British Columbia* and several other monographs dealing with the secular history of the country and the character of its peoples. He has had exceptional opportunities of access to the archives—governmental and ecclesiastical—as well as private correspondence pertinent to his present subject, and so has gathered his facts from original sources. Thus for instance even in such special questions as the French origin of the Middle West, we find the data drawn directly from the MS., letters, and memories of Laverendrye himself as well as those of the Governor de Beauharnais, Legardeur de Saint-Pierre, etc. The foundation of Lord Selkirk's settlement is described immediately from the correspondence of that truly great man and that of his lieutenant, Miles Macdonnell; and so with the rest.

But Father Morice has not given us a mere compilation of facts and dates. He has built up the jointed skeleton into an organism of living flesh and blood. His story speaks to the whole reader—to heart and imagination no less than to brain and reason. He is master of a style that brings the distant and the past into the actual living present. He makes you see the pioneer and the missionary at work; you share in their joys and sorrows, their perils and escapes, their well-laid plans, their successes and their failures. And yet it is no mere idealistic story that is here recounted; no transfigured picture of men and things to win the fancy and elicit emotion. Human elements, weaknesses, errors are not omitted or glossed over. Missionaries are often heroes, but not all nor always nor wholly so. This one sees as he reads. Nevertheless, the total is a story of heroism, of splendid achievement accomplished through immense labor, unfailing courage, tremendous sacrifice and suffering—a story that will inspire and encourage both layman and priest, secular and religious. If in the coming season you are in search of a book that will serve as a Christmas token to a friend you can hardly make a mistake in selecting these volumes. The matter is of absorbing interest, the style attractive, and the make-up of the books befitting in paper, letterpress, illustrations, and binding.

THE CATHOLIC CHURCH IN CHINA FROM 1860 TO 1907. By the Rev. Bertram Wolferstan, S. J. St. Louis, Mo.: B. Herder; London: Sands & Co. Pp. xxxvii-470.

In the year 1907 there were, according to authoritative statistics, 1,071,920 Catholics in China, whose spiritual interests were subserved by forty-three bishops and 1,928 priests (native and foreign included) and by 2,245 religious, men and women. In the year 1905 there were in the same country 178,251 Protestants of various denominations, whose spiritual interests were subserved by 3,445 foreign missionaries, assisted by 9,904 native ministers and workers. The Catholic harvest cost the toil of more than three centuries; the Protestant, somewhat beyond one century—the lesser range of time being balanced by the larger army of laborers and fabulous supplies of money. Combine the two and, estimated by the standard of numbers, how insignificant the result when compared with the uncounted myriads of Chinese pagans—three hundred millions according to some, four hundred and fifty millions according to other authorities. What is the cause, or rather what are the causes—for they are manifold—of this relative sterility? The problem is too intricate to be discussed here; for its analysis and solution we must refer the reader to Father Wolferstan's volume.

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The work covers, as its title indicates, less than half a century of missionary activity in China. Before taking up the main subject —the Catholic missions—the author discusses at considerable length two difficulties that confront not the work of the Catholic Church only, but the establishment of Christianity itself. The first is the bewildering multiplicity of forms under which the Christian religion is presented to the heathen by its numerous official agents. "Why should we adopt Christianity when its very teachers cannot agree among themselves as to its precise essence?" is the natural question of the heathen and their no less natural excuse for refusing to consider or to accept the discordant messages brought to them. Add to the doctrinal differences the strife and bitterness accompanying them and it becomes no matter for wonderment if the pagan asserts his conviction that "heathenism with love is better than Christianity without it". Of course, Protestant missionaries are conscious of the disadvantages under which they are placed by their lack of union. As a recent authority has said: "It may be regretted that there is not a greater unity in the organization of evangelical missionary work, such as in the Romish. The greater variety of form characterizing the Protestant Church and the tendency to freedom characterizing Protestantism assert themselves even in its missions. The dark sides are undeniable: friction between the missionaries of various denominations, stumbling-blocks to the heathen, and difficulties in the subsequent formation of native national Christian churches."[1] Efforts to establish some sort of unity have not been wanting. The China Centenary Missionary Conference held at Shanghai from 25 April to 7 May of the year 1907 had the unification idea as its principal object. An outline of the discussion is given by Father Wolferstan. No practical result was reached.

The second difficulty in the way of propagating Christianity in China lies in the experiences of the Chinese at the hands of the European. Contact with the Western peoples both at home and abroad has not produced a very favorable impression on the Chinese mind regarding that Christianity which those peoples profess and by whose principles they proclaim themselves to be guided. Nor is this impression confined to the upper classes. "The lower orders as well have had their lesson in practical Christianity abroad. The Chinese laborer or small tradesman has in most cases been returned without thanks by every country where he had ventured to set his foot. From a political and economical standpoint such inhospitality may possibly be capable of defence, but from that of justice the

[1] Professor Gustav Warneck, *Outline of a History of Protestant Missions*, p. 86.

Celestial may perhaps be excused when he fails to receive the European (or American) as a man and a brother, who in the West received him as the 'Heathen Chinee'—and made haste to eject him" (p. xxx).

To the discussion of these two large difficulties—the chaos of creeds and the treatment of China by the Christian nations—the first two parts, about half the volume, of the work before us are devoted. The second half of the book deals with the Catholic missions exclusively, describing in detail the missionary at work and at home, the orphanages, education and science, nuns, and many other kindred matters. In this part especially is the author's peculiar method used to best advantage, viz., the basing of his account upon non-Catholic sources. With the exceptions of some statistics, which could be obtained only from Catholic authorities, the narrative is made up of a catena of quotations from non-Catholic writers, Protestant missionaries, travelers, Diplomatic Correspondence, Consular Reports, and newspapers issued in England and China. The method removes all suspicion of the author's arguing *pro domo sua*. And that it might not be thought that the quotations have been artfully culled and arranged in order to defend a foresworn brief, the works are cited *in loco*, so that the interested reader may refer to the quotations in their original contexts. This method gives strength to the narrative; it assures the reader's confidence; while at the same time the variety of thought and expression sustains the interest. Hitherto little had been known in this country regarding missionary activity in China. The present volume throws a flood of light upon the field. It shows what tremendous sacrifices have been made to establish and spread the faith in those vast and remote regions, what progress has been made and is actually making, and why the harvest has not been more abundant. Not the least valuable feature of the volume is its extensive bibliography, covering in all some eight full pages. The general appearance of the book is attractive, making it a pleasure to read it and warranting one's handing it for perusal to a friend, Protestant as well as Catholic.

**A HISTORY OF CHRISTIANITY IN JAPAN. Vol. I—Roman Catholic and Greek Orthodox Missions. Vol. II—Protestant Missions. By Otis Cary, D.D., for thirty years missionary of the A.B.C.F.M. New York, Chicago, Toronto, London: Fleming H. Revell Co. Pp. 431 and 367.**

The influence of Catholic Christianity upon the political and social elements in Japan has had a notable growth since the establishment

about twenty years ago of an organized hierarchical supervision. Before that time the Paris missions, practically the only representative source of propaganda of the Catholic faith in that country, limited their activity to reclaiming and instructing those portions of the people which had inherited the tradition of Christian truths from the days of the long persecution in the seventeenth century. The memory of Blessed Charles Spinola had kept alive this tradition. Since 1904 the work of these French fathers has been strengthened by the accession of Dominican, Franciscan, and Jesuit missionaries, and of those of the Steyl community in Holland. The total number of Catholic teachers, including priests, brothers, sisters, and trained catechists, rises to about eleven hundred, ministering to over 63,000 Catholic Christians.

It was not until 1843 that an actual attempt was made at an organized method of evangelizing the Japanese through the introduction of Protestant Christianity. The effort did not bear fruit for some years. In 1859 the Mission Board of the American Episcopal Church appointed two missionaries from China to take hold of the work. After considerable difficulty the success of their labors shows that their converts greatly outnumbered those of the Catholics. One difficulty which the Protestant mission experienced from the outset was the lack of unity of doctrine on the part of the different sects which undertook the preaching of Christianity. This the keenly critical mind of the Japanese felt to be an objection to the acceptance of it as truth. But there has been, apart from the flexibility which a religion without definite dogmatic basis allows, a steadily progressive understanding on the part of the Protestant missionary agencies that they must act in concert. The recent undoubtedly imposing International Congress of Protestant Missionaries held at Edinburgh, Scotland, has furnished proof of how thoroughly the need of union is being realized.

Of the two great streams that have entered Japan for the purpose of Christianizing its people, Dr. Otis Cary gives us a carefully prepared picture in his two volumes. One of these is devoted to the Roman Catholic and the Greek Orthodox missions; the other to the Protestant missions. He writes as a Protestant, and makes no secret of his view that certain doctrines and practices of the Catholic Church seem to him gravely erroneous. But he writes with a sincere desire to present facts in an unbiased light, and to do justice to the great evangelizers of Japan in past days, Francis Xavier, Fernandez, Petitjean, Dominic Senemon, as well as the zealous laborers in the Catholic missions of to-day. "If I am Christ's," he writes, "these men too are mine. I ought to rejoice in what they have accom-

plished in His name." Such a temper in a historian inspires confidence, and we read his account in the same spirit. Nor is Dr. Cary lacking in information. His conscientious zeal in availing himself of the reputable sources that record both Catholic and Protestant mission work is equal to the Christian spirit with which he undertakes his work. We may congratulate ourselves on having such a history from such a source, even though it does not satisfy in all respects the desire which a brother in the Catholic faith feels at seeing the heroism of our martyred missionaries extolled with conscious admiration.

The first volume, in following the order of historical development and treating of the Roman Catholic missions, begins with the efforts of St. Francis Xavier from 1549 to 1551, to open a regular mission in Japan. The growth of the seed thus sown and its rapid expansion down to the edicts against Christianity under Hidayoshi in 1583, and the persecutions which followed are narrated with objective simplicity. Then comes a lull of a whole century when Christianity seemed to be dead in Japan, whilst all the time it was secretly active without priests or sacrifice, the eldest in each family transmitting the sacred deposit by private baptism and the teaching of fundamental Catholic doctrine. In 1855 new life bursts out, and the Christian missionaries from France again appear, guarded and suspected, but left for a decade at least to celebrate once more the holy mysteries and administer the sacraments. Again in 1867 the persecution claims its victims and for a few years the ground of the Japanese mission is consecrated with the blood of martyrs. To-day there is little or no hindrance to the spread of the Gospel in the island. The Christian is no longer suspected as an alien who comes with evil intent to destroy the ancestral traditions of loyalty to Japanese ideals wrapt in a halo of mystery. Japan knows the men of Europe; it does not distrust their honesty; but it doubts their consistency and intellectual superiority. The most successful weapon of the missionary in Japan to-day is the higher education which subjugates the mind; and our missionaries are beginning to employ that weapon, not only, as formerly in the days of Blessed Charles Spinola, to attract the ruling classes with a hope that through their influence the masses may be reached, but as a direct appeal to the people who are intelligent and who actively appreciate education. A part of this volume is devoted to the activity of the Russian Church (Greek Orthodox), which has also made considerable increase in numbers, although its influence is hardly adequate to its pretensions.

The second volume deals, as already indicated, with the Protestant mission work since 1859. It chronicles a rapid growth and gives

such statistics as were available through the various missionary societies up to 1908. A curious chapter is that entitled "Japanese arguments against Christianity", in which are given the contents of a pamphlet published in 1868 at Kyushu, maligning the Christian missionaries, and leaving the impression that the Catholic missionaries are evil-doers, yet less to be dreaded than the Protestant missionaries, who are shrewder and therefore more likely to lead the natives astray.

As a history affording a fair survey of the missionary conditions of Japan at the present day, the two volumes of Dr. Cary deserve a place in every important library.

**RELIGION IN NEW NETHERLAND.** A History of the Development of the Religious Conditions in the Province of New Netherland: 1623–1664. A Dissertation Presented to the University of Louvain to obtain the Degree of "Docteur es sciences morales et historiques". By Frederic J. Zwierlein, L.D., Professor of Church History at St. Bernard's Seminary, Rochester, N. Y. 1910. Rochester, N. Y.: John P. Smith Printing Co. 1910. Pp. 351.

A history of the religious conditions in New York State, during part of the seventeenth century, is interesting and instructive reading for both the historian of religious opinions and the political economist. Hugh Hastings as State Historian of New York, and Mr. E. Corwin, the collector of documents illustrating the early development of national and religious life in the Eastern provinces of North America, afford unbiased glimpses of the strife and bigotry which prevailed amidst the immigrant settlers who were on the whole desirous of establishing order and piety in their new commonwealth. Of the part Catholics played in that development we have detailed records in the *Jesuit Relations* of that time. They show that the now prevailing sentiments of liberty and toleration grew out of the roots of a persecution which sprang from the mortified seed of its own mistaken zeal and policy.

The period of these beginnings of religious life in New York is that of the establishment of the Dutch Reformed Church in the first half of the seventeenth century, down to the time of the English conquest in 1684. The latter part of this era, covering about forty years, is marked by the rise of organized dissent, and as a result by the promulgation and execution of oppressive Colonial religious legislation. During all this time there existed a union of (the Dutch Reformed) Church and State that was ratified by the home government in Holland. It was seconded in the Amsterdam Chamber by

the leading business trust, the West India Company, to the full extent to which it furthered their financial interests. By degrees it became necesary to classify the different sects which grew up here and there as distinct bodies within the territory originally occupied by the Dutch representatives. Lutherans, Quakers, Presbyterians, Congregationalists, and Menonites, sought a basis of equality for the right of worship among the Holland Protestants. The Presbyterians and Congregationalists and Menonites were accounted as Reformed; the others were dissenters who might be tolerated with varying degrees of discrimination, or persecuted if the prevailing influences suggested such a policy. Thus the records show systematic persecutions in turn of the Lutherans, the Quakers, and the Jews.

It is within the same period that occurs the capture by the Indians of the French Jesuits, as well as the thrilling incidents of the capture and martyrdom of Father Jogues in 1646. The attitude of the Dutch toward the missionaries who came to the Province from Canada, as evidenced by the treatment accorded Fathers Jogues, Bressani, and others, was rather benevolent and honorable; and the hard-headed Hollander seems to have realized the nobility of character which had moved the Catholic missionaries to expose their lives in order to gain the Indian to Christ.

Dr. Zwierlein has done his work of analyzing the documentary evidence of the period with which his book deals in a thoroughly critical and honest way, so as to throw fresh light upon the facts and their mutual relations, a merit that does not attach to the judgments formed by older historians of the same topic. He deals with his study objectively, not polemically, and engages the student's interest all the more readily by his fair manner of discussing the facts. The work is an evidence of scholarship showing that the author earned his Doctorate in the department of history at the Louvain University by assiduous and original study. The bibliography at the end of the volume gives a key to the study of the subject so excellently presented. At the same time the essay is a credit to the American training of which the Rochester Seminary gives a valuable proof, by one of its history professors.

**THE BASILICA OF S. CLEMENTE IN ROME.** By the Rev. Louis Nolan, O.P. Illustrated. Rome: Tipografia Cuggiani; New York, Cincinnati, Ratisbon, Rome: Fr. Pustet. 1910. Pp. 238.

One of the most remarkable churches the traveler encounters in Rome among the many monumental remains and ruins of pagan times incorporated in the works of Christian architecture is the

church of San Clemente, midway between the Coliseum and the Basilica of St. John Lateran. The edifice, as it stands above ground to-day, was built in 1084, to replace a basilica that had stood there intact from the time of Constantine, but was destroyed in the sack of Rome by Robert Guiscard. This church enclosed the house of St. Clement, a disciple and successor in the papacy of St. Peter. Archeological investigation made by an Irish Dominican in 1848, and confirmed by the authority of De Rossi, Marucchi, and others, has led to the discovery of a still more ancient foundation, of the third century before Christ, on which the "domestica ecclesia" of St. Clement had been built. The subterranean church has been reopened, and it represents the transition period from pagan to Christian worship of the first century. There are numerous landmarks in decoration of the earliest Christian days which interest the student, and which make the pilgrim realize the grandeur of the Roman Church in its descent from the days of Peter, and in its triumph over paganism, whose proud monuments in their ruins have become the foundation of so many of our Christian altars.

Several monographs on the subject of this church are accessible to the cultured reader, both in English and other languages; but the present very reliable volume has brought together a good deal of heretofore scattered matter, based on the observation and research of such authorities as Father Mullooly, De Rossi, Wilpert, Armellini, and Marucchi. The author gives the history of the church and its restorations, and then describes in detail the present upper basilica, its plan, material structure, altar, mosaics and frescoes, monuments, and inscriptions. There are in this church five distinctive chapels, each with its characteristic works of art as a subject of devotion and study.

The second part of the volume deals with the subterranean basilica, with its fourth-century appointments and decorations. Here we find the fragments of older architecture harmonized and joined by the restoration of the nave. An important feature of the study of this lower church is the interpretation of its frescoes and inscriptions, to the clearing up of which Monsignor Wilpert has so largely contributed by his intelligent researches.

In the third part of this work the author examines the ancient walls which serve as the base of St. Clement's house, with a reference to the pagan cult of Mithras, which apparently was practised here at one time.

**THE CHARITY OF CHRIST.** By Henry C. Schuyler, S.T.L. Philadelphia: Peter Reilly. 1910. Pp. 177.

This is the second of a series of handsomely made-up volumes dealing with the distinctive virtues of Christ as a model of perfect living. *The Courage of Christ,* which appeared about a year since, pointed out the excellence of that virtue under the varying conditions of action and suffering in the life of our Lord on earth. In the present volume the author leads us to reflect on Christ's charity in reference to our bodily needs, in reference to ignorance, sorrow, and injury. The charity which implies and deals out correction forms a specially attractive chapter in this brief ascetical treatise. The book makes an apt gift at the Christmas season for almost any person accessible to motives and suggestions for growth in virtue.

**CATHOLIC RELIGION.** A Statement of Christian Teaching and History. Illustrated with sixty-three engravings in half-tone. By the Rev. Alfred Martin, Member of the Cleveland Apostolate, author of "Cana", "Follow Me", etc. Cleveland, Ohio: The Apostolate Publishing Co. 1910. Pp. 476.

The matter of this volume is really excellent, and as a compendium of Catholic apologetics we know nothing better, considering the completeness, general correctness, language, and logical methods of the contents. The book opens with an explanation of the Foundations of Religion: man, the purpose of life, God the end, Christ as the leader to that end. Next we have the establishment by Christ of the Church, considered as a society and as a teacher. The subject of the duties of the Christian life form the third part of the volume, completed by a conspectus of Church History which gives the reader a satisfactory insight into the field of practical polemics and enables him to illustrate by facts the principles set forth and developed in the earlier part of the book. It is a volume which of all others we should recommend to well-disposed seekers after religious truth, and to Catholics who wish to get a solid grasp of the doctrines of faith and to comprehend the reasonableness of the practices and obligations imposed by their religion.

The book is not as well made up as its contents deserve. We do not know how the matter of blurred letterpress and illustrations affects the average reader in the missionary districts of our States, where people probably attach less importance to external form than do those in the centres of higher education, with whom esthetics have some influence in moving a person to read. The author is a good-

looking man, and that may be a reason for having his picture as a frontispiece to the book; but we venture to say that it does not commend itself to every best taste thus to advertise truth. If we must have illustrations, let them be by all means good and worthy of the noble subject of which the book treats so well.

VOCAL AND LITERARY INTERPRETATION OF THE BIBLE. By S. S. Curry, Ph.D. Introduction by Francis G. Peabody, D.D. New York: The Macmillan Co.; London: Macmillan & Co. 1907. Pp. 384.

MIND AND VOICE. Principles and Methods in Vocal Training. By S. S. Curry, Ph.D., Litt.D., President of the School of Expression. Boston: Expression Co. 1910. Pp. 456.

STIMME UND SPRACHE. Entstehung, Ausbildung und Behandlung. Von Prof. Sebastian Killermann. New York, Cincinnati, Ratisbon, Rome: Fr. Pustet & Co. 1910.

CORRUPTIONS OF CHRISTIAN AND SCRIPTURAL NAMES. By the Rev. Francis Mershman, O.S.B., Collegeville, Minn. 1910. Pp. 22.

ENGLISH ACCENTUATION. By the Rev. F. T. Barré, C.S.C., Prof. College of St. Laurent, Canada. New York, Philadelphia: P. J. Kenedy & Sons. 1910. Pp. 78.

Although the first mentioned of the volumes at the head of this notice was issued some years ago and is probably known to many of our readers, we recall its publication here in conjunction with the more recent *Mind and Voice*, because the two books supplement each other as instruments in the training of the preacher. The writer, Dr. Curry, is recognized as one of the most eminent and successful teachers of voice culture, whose experience of many years as professor in some of the chief educational institutions of America gives authoritative weight to the directions which have been brought together in his works. These constitute a fair library of books on the principles and practice of elocution or, as the author would say, of expression.

*Mind and Voice* is a study of the primary principles of vocal training through psychical and physical discipline. It deals with the organism of speech and with the effects it produces under normal and abnormal conditions. Thence it proceeds to the study of the ear, its education for song and speech. Thus the student is taught to observe and correct the vocal utterance as well as perfect it by systematic practice.

The lessons here inculcated on a scientific basis will be found

admirably illustrated in the older volume entitled *Vocal and Literary Interpretation of the Bible*. It is a recognized fact that the readings from Holy Scriptures which form an integral part of our preaching, are done in many cases as a mere perfunctory work of introducing the sermon or instruction on Sundays and holidays. When the Epistle or Gospel is not thus treated with the carelessness of mere routine, it often becomes the subject of misplaced reverence by a certain artificial manner more in keeping with the dramatic rendering of sentimental passages from Shakespeare, but ill-becoming in the announcement of the divine message. "If anything is worse in the pulpit," writes Dr. Peabody in his introduction to this volume, "than slovenliness, it is excess of art." Catholic priests are rarely guilty of imitating the drawling, sanctimonious manner of Bible reading which we are accustomed to identify with Protestant pulpit methods. They sin more often by a certain lack of expression which appears to undervalue the important meaning and deeper sense of the inspired word. Dr. Curry, by directing the attention of the reader first of all to the fact that the Bible embodies a high-class literature which requires thoughtful and esthetic expression, makes him careful in enunciating and judicious in expressing the intended sentiment and language of the sacred writer. The well-educated reader of Holy Writ will distinguish between the literary, the narrative, the didactic, the oratoric, lyric and dramatic spirit of the divine message, and his manner and modulation of voice will change with each of these sentiments and elicit that interest and attention which the word of God should stir in the hearer. The chief object of this manner of reading the Bible in public is, of course, to arouse thought in the faithful by giving evidence of it in the reader or preacher. Whilst Dr. Curry does not professedly write for the guidance of the Catholic preacher or public reader of the Bible; nay rather makes it clear by his references to the Revised Version that he has in mind the functions of the Protestant pulpit reader of the Bible, he does not treat his subject from a sectarian, but from a literary and ethical, standpoint. This enables the student of Catholic pulpit eloquence to derive unquestionable benefit from these volumes.

To the student of eloquence who is able to assimilate the teaching of our German author, Dr. Killermann, we would recommend his treatise on voice and language. It deals with the subject from the scientific, that is its physiological side. At the same time his didactics are thoroughly practical. Precept and illustration are so well combined that the pupil cannot fail to realize the full value of the teaching here given, which aims alike at correcting hereditary and acquired faultiness of organ and expression, and at perfecting

the manner of appeal to the mind and the emotions through the organ of well-developed speech.

The problem of English accentuation, to which Father Barré devotes his modest volume, is not readily solved by the study of dictionaries; nor is it on the whole a matter which modifies the worth of pulpit utterance, unless it is so markedly abnormal as to distract the hearer by its oddity. Nevertheless, there is, as the author of *English Accentuation* shows, a way of improving our public speech by attention to a few rules which guide the English reader or speaker in correct pronunciation. These rules are aptly illustrated in the volume.

Father Mershman has taken the useful trouble of collecting a list of about 1500 Christian names which are currently misspelled and mispronounced so as to frequently leave the ordinary hearer or reader of the vulgar forms in doubt as to the original forms. Thus few persons probably know that *Wastel* stands for *Sebastian, Wilkin* for *William, Loisy* for *Aloysius, Sanders* for *Alexander, Sis* for *Cecilia, Stanley* for *Stanislaus, Niles* for *Nicolaus.* Is it correct to write *Nora* and *Leonora* as convertibles for *Helena?*

**HANDBOOK OF PRACTICAL ECONOMICS.** By J. Schrijvers, C.SS.R. Translated from the French by F. M. Capes. St. Louis, Mo: B. Herder; London: Sands & Co. 1910. Pp. xvi—312.

The "practical" value of this text-book of political economy may be inferred from the wide circulation it has received in its original language (French), and from the fact that it has been or is being translated into German, Dutch, Italian, and Spanish. The reason for this relative popularity accorded to a work on a subject not wholly popular, may be found in its "practicability", though it owes the explicit expression of this quality to its present English translator, the original title being simply *Manuel d'Économie Politique.* It is "practical" in its being clear and concise, thus meeting the demands of the busy student and professor; and in the application which the author makes of its principles in directing his readers along the lines of social activity. Although written primarily in view of the economic conditions peculiar to Belgium, the main body of its teaching is universally applicable; since the author conceives of his science as directive of *human activity* toward the material interests of society, and therefore as deriving its main principles from the *moral nature* of man, which is, of course, ubiquitously the same.

We have so few works on economics in English written by Catholic experts that the present translation should receive a wide wel-

come. The version is clear, though it might have been made more readable (a desirable quality in connexion with such a subject) by a less rigid adherence to the original. In compensation for this deficiency—if so it be—the translator has enhanced the value of the book by some bibliographical references to cognate works in English. One of the excellences of the work is its clear and concise discussion of Socialism—pros and cons being given. Another is the treatment of the wage question—though here it had been better to speak of a "just" rather than "fair" wage, as the latter term is ambiguous. The name of Jannès at p. 29 should of course read Jaurès.

**FLAMSTED QUARRIES. By Mary E. Waller, Author of "The Woodcarver of 'Lympus". Illustrated by Patrick G. Nelson. Boston: Little, Brown & Co. 1910.**

Father Honoré, the pastor of a quarrymen's settlement in New England, is the chief factor for good in this well-written novel by Mary E. Waller. *Flamsted Quarries* is the story of an orphan girl, snatched from the corrupting influences of stagedom in New York by the priest and placed in a well-to-do home atmosphere. There, amid various trials from an ill-tempered mistress, she develops an attraction toward a young relative of the house who, while gifted and genial, is impulsive, and possessed of a mad anxiety to obtain a position in which he might quickly amass wealth. The position is offered him, and with it arises the temptation to speculate with funds not his own. He becomes a fugitive from justice; is discovered by the priest, who also finds the means of having him pardoned by inducing the head of the firm to deposit the amount of the defalcation. The young fellow, however, refuses to accept the favor and claims the seven years' penal servitude pronounced by the judge against him, as an atonement. Released before his prison term had expired, he appears in his native town, applies for work in the stone quarry, gradually gains the respect of his employers, and marries his first love, the orphan girl, who has been instrumental in many ways in saving him from disgrace.

The part of Father Honoré is that of the good shepherd who not only directs the actions of the leading figures in the romantic play of the story, but demonstrates by his own voluntary offer to labor among the men, mostly foreigners, in the stone quarry, that the value of our activity is not dependent upon environment but rather upon the devotion with which a man pursues a noble ideal for the betterment of his fellows. By his teaching he inculcates the truth that

wealth procured for enjoyment without labor is degrading, whilst honest toil is essentially ennobling. By his efforts to promote intelligent appreciation of the laboringman's position, through the popular instruction and wholesome recreation he provides for his flock, he proves the power of a priest under the most difficult circumstances to attract and better his flock, morally and socially. Finally in his attempt to save two little children from imminent death, in which he succeeds at the risk and actual sacrifice of his own life, he seals his priestly mission with the proof that a good shepherd giveth his life for his flock.

# Literary Chat.

In Father Benson's *Lord of the World* the human race is pictured as organized into one vast Republic under the Presidency of a single individual in whom the spirit of naturalism and independent intellectualistic humanitarianism has become incarnate. It is an idealistic picture, a dream; yet a dream not wholly phantastic, for it is projected into an imaginary future of the world when the means of intercommunication ("volers" having become as ordinary vehicles as are steam cars just now) shall have annihilated space and welded the nations into a single family.

It may be known to many readers of this REVIEW that a book embodying a complete plan and program for the effecting of universal organization has recently been composed by Mr. King Camp Gillette, Discoverer of the Principles and Inventor of the System of "World Corporation". The volume bears the *World Corporation* as its title and is distributed by the New England News Company, Boston, Mass., at one dollar a copy. The book may be considered to be worth this small sum of money, for it contains in a most attractive outward form a truly wonderful scheme of world-wide unification on professedly business lines. Doubtless most readers will feel disinclined to take the performance seriously; but they may steady themselves by the unmistakable seriousness of the author, who surely takes himself most seriously and would evidently have his readers do likewise. He writes as a man thoroughly conversant with economic subjects, but leaves the impression of being swayed by an *idée fixe* which blinds him to the utter impracticability of his scheme. He has dreamt out another Utopia as remote from the possibility of realization as that of More; and which, if ever realized, would terminate in the destruction of humanity; for one of the fundamental principles of the *World Corporation* is that "it recognizes dollars, not individuals" (p. 43). Now from this materialistic starting-point you are never going to succeed in combining "Education, Industry, and Government, throughout the world in one system, bringing all nations and all peoples into *one corporate body, possessing one corporate mind.*"

Although we find it difficult to consider Mr. Gillette to be in dead earnest, notwithstanding the fact that the "World Corporation" has applied for a charter under the government of Arizona, and has opened an office in the Beacon Building, Boston, whither money may be sent, and whence prospective shares, as well as the present volume, may be obtained; notwithstanding, too, the fact that "the author has sent out 25,000 copies" of this same volume

"at his own expense"—we have enjoyed the clever bit of economic phantasy; and while disagreeing *in toto* with his fundamental principles we are glad to be able to endorse some of his strictures on the present competitive system of industry, strictures, however, which bear upon *abuse* not upon *use*, and afford no justification for pouring out the baby with the bath.

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In contrast with the foregoing *extravaganza* we would recommend a little pamphlet entitled *L'Évangile et la Sociologie* by the eminent physician and professor at the University of Montpelier (France). It contains two lectures, one on *Hygiene and Biology in Sociology*, delivered during the "Social Week", held last year in Bordeaux; the other on *Social Union and Social Activity guided by the Principles laid down in the Gospel*, delivered before the workingmen's congress held at Nimes. Within barely fifty short pages Dr. Grasset has compacted a treasury of sound principle and practical wisdom, all going to prove that sociology unless based on Christian principles and ideals is a building founded on sand. There is a firm manly tone in Dr. Grasset's utterances, an independence of spirit combined with due reverence which strengthens one's hope for France that has such laymen to defend her intellectual and moral interests.

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It is gratifying to announce that Father Hickey's *Summula Philosophiae Scholasticae* is meeting with the recognition it so well deserves. The second volume has recently appeared in a new edition *aucta, emendata, indicibus locupletata* (Dublin: Browne & Nolan). There is no textbook of scholastic philosophy that is clearer in method and style, or better adapted to the use of English-reading students. This special adaptation consists in its numerous marginal quotations from corresponding literature in the English language.

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Students of Theology will be interested in knowing that a volume of the *Theologia Brugensis* entitled *Tractatus de Divina Gratia* by Dr. Van der Meersch, professor in the Seminary of Bruges (Belgium), has recently appeared (Bruges, Car. Beyaert; New York, Pustet; St. Louis, B. Herder). It is a thorough and a learned, well-documented, treatise on the difficult subject of Grace; and in point of method, style and material make-up a model text-book (pp. 432).

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Amongst the recent additions to Studies in History, Economics and Public Law, emanating from Columbia University (New York: Longmans, Green & Co.) we notice *The Public Domain and Democracy*, a study of social economic and political problems in the United States in relation to Western development; *Legal Development in Colonial Massachusetts* (*1630-1686*) and *The Making of the Balkan States*.

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A number of the series, however, containing a study of wider interest, if not of greater intrinsic importance, is *Organismic Theories of the State* by Mr. F. W. Coker, Instructor in Politics, Princeton University. The conception of the State as Organism or Person has dominated most of the political philosophy and sociology throughout the past century. It is therefore helpful to the student to have a survey of the views put forth by the principal writers who have embodied the conception in their treatises. This Mr. Coker has provided in a very clear method and convenient form. His work is mainly expository, though he has subjoined a brief criticism embodying his own ideas on the subject, and has added a sufficiently full bibliography. The survey is, as we have said, useful, and the criticism suggestive. What can hardly fail to impress the reader is how a very simple analogy can be done to death when it gets into the grasp of speculative minds that are moved more by imagination than by intellect and fixed objective principles. Of course, the State has some very obvious analogical similarity to an organism,

especially to the human person; but to make this analogy carry the manifold relationships, physical and psychical, that have been loaded upon it by the recent sociologists is not only to ride a hobby to death: it is to lose the rider in a thicket.

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*Are our Prayers Heard?* is a question beset with difficulties. A recent pamphlet by Father Egger, S.J., bearing this question as its title, faces the difficulties candidly and squarely, and offers solutions which are based on good sound sense as well as on faith, and are as convincing as a reasonable questioner can expect to find. To the pastor of souls it will be suggestive of sensible advice and consoling for troubled minds (Herder).

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If one would keep fairly abreast with the ever-advancing sciences one must have at hand reliable up-to-date repertoires. The newest encyclopedia soon falls behind in the onward march, while the newspaper and the magazine provide the required knowledge in too desultory a form to be of much service. On the whole the most satisfactory media of the kind are Herder's *Jahrbücher*. We have before us the *Jahrbuch der Naturwissenschaften 1909-1910* (St. Louis, Mo.; Freiburg: B. Herder). Compiled by a corps of specialists, under the editorship of Professor Joseph Plaszmann (Münster), who also contributes the department on Astronomy, it is a perfect mine of information concerning the most recent discoveries in Physics, Chemistry, Aviation, Meteorology, Anthropology, Antiquities, Mineralogy—in fact in practically all the branches of the "natural" sciences. The volume is a large handsome octavo, well illustrated and thoroughly indexed, and costs but $2.15. Nothing less than double the amount could buy such a book were it in English.

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Whether there is a process of evolution controlling the production of books of religious instruction may be a matter for debate. Evidences at all events there are, if not of specific mutation—which were regrettable—at least of variations of type in response to new environment. *Early Steps in the Fold* by the well-known Jesuit writer, Father de Zulueta, is a developed type of religious instruction in this direction. It answers to the peculiar dispositions and requirements of converts. That for some time, perhaps long, after entering the fold converts are apt to have peculiar needs, mental and emotional; that they are subject to certain temptations to which the native children of the Church are practically strangers, is a fact familiar to the experienced priest. Father de Zulueta is such a priest. He writes from an intimate acquaintance with the subtle movements of the mind and heart of those who find themselves more or less suddenly in a new environment, social as well as spiritual; and are not unfrequently at a loss how to get their bearings and a permanent adjustment to their changed conditions. For these converts he has provided a most helpful book of instruction and advice. Sympathetic in tone, it is none the less robust and fortifying. Whilst intended in the first place for those who have already entered the fold, those who are looking toward the door will find it no less inspiring and informing. The priest can hardly put a better work into the hands of an intelligent Protestant. Both its matter and style and its general appearance command for it respectful attention (New York and Philadelphia: Kenedy & Sons).

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*Life in the Shadow of Death* by the Rev. Andrew Klarmann (New York: Pustet & Co.) is a book of religious instruction developed on other lines. Directed immediately to "the art and purpose of living", as its sub-title indicates, it seeks for the principles of that supreme art and finality in the light which death throws upon life; for death is "the key to the mystery of life". Even as astronomers learn much of the sun through the shadow which the moon casts on its disk, so the most certain things of life are taught by the passing eclipse in death. Physiology and philosophy as well as revelation

are made good use of by Father Klarmann. His analysis of organic life and the super-organicity of man's substantial life, the soul, is thoughtful, indeed in some places profound, and here and there eloquently expressed. This is the case especially with the first part of the book. The second part is substantially a catena of Scriptural passages establishing the relation of Christ to man as the author of man's spiritual life, passages which for their suggestiveness and brevity make suitable points for spiritual meditation rather than continuous reading. In a future edition the table of contents might be made to conform more perfectly with the body of the book. "Sotten", at p. 76, should read "sodden" or "sotted"; "natura", at p. 104, should be "naturaliter"; and it might be noted that the question (Whence now is death?) proposed for the paragraph on p. 11 is dismissed without an answer.

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Speaking of development recalls the fact that a book bearing the specific title *The Idea of Development* has quite recently emanated from the skilful pen of Father Northcote (New York: Benziger Bros.). Within somewhat more than a hundred pages the author discusses the theory of organic evolution, and the development of dogma. Like most other sound Catholic philosophers and theologians he finds nothing at variance with the doctrines of faith in a theory of organic evolution that excepts the human soul. Evolution is at most a probable hypothesis, and if any one is pleased to adopt it as such "he need have no qualms as to faith, for whereas faith teaches us that God created all things, it teaches us very little as to the way in which the act of creation came forth from Him" (p. 89).

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And as there is nothing contrary to faith in a sane theory of evolution, so there is nothing therein against the principles of Catholic philosophy. Father Northcote establishes this by many passages, from St. Thomas especially.

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Yet not even St. Thomas he finds to have had so comprehensive a grasp of doctrinal development as had Newman; and Newman's teaching is nothing but a legitimate development of the teaching medieval doctors; and theirs in turn is that of the Fathers (p. 105).

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But just as Darwin has been "misrepresented and misinterpreted by a bastard progeny", so with Newman; Darwin by the Materialists, Newman by the Modernists. "The Modernists strove to reduce supernatural action to the level of natural action; the Materialists endeavored to eliminate the Creator altogether, to reduce every manifestation of energy, material, vital, and intelligent, to the operation of mechanical laws. They attribute thought and will to the inanimate atom as well as to the human intelligence". And it must be admitted that parts of Darwinism lend themselves to such an interpretation. On the other hand there is nothing in Newman's theory properly understood which countenances Modernism. At all events the fact that the evolutionary interpretation both of nature and of revelation has been abused is no reason why it should be condemned root and branch.

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Amongst recent Catholic defenders of a sane theory of organic evolution probably the most eminent is Father Wassmann, S.J. On philosophical principles as well as on observations made in his special field of original research, entomology, he has strongly argued in its favor. His book on the *Problem of Evolution*, embodying his Berlin lectures in answer to Haeckel, is well known and has been previously reviewed in these pages. Students who are specially interested in the subject will be glad to know that his masterpiece, *Modern Evolution and the Theory of Evolution*, the work in which he details his own scientific observations confirmatory, as he argues, of

the evolutionary theory, has recently been translated into good English by Mr. A. M. Buchanan. It is published by Kegan Paul (London) and Herder (St. Louis, Mo.), in a large octavo of some six hundred pages. Both its quality and its quantity demand a more ample notice than can be given here and now. We reserve it for a future number.

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Some twenty-five years ago when Victor Hugo died and was interred with unsurpassed honors, the well-known critic and editor of *La Réponse*, the Abbé Duplessy, was ministering to a suburban parish near Paris. Struck by Hugo's extraordinary prestige, he set himself to read the voluminous works of the great litterateur with a view to finding in them the antidote to their own poison. Strange to say, or rather not strange, for such are the oddities of genius, he found that the author of *Notre Dame de Paris* was hardly less a defender than he was an enemy of Catholic faith and morals. He saw that extracts from his writing systematically arranged would constitute a fairly complete outline of Christian doctrine and conduct. M. Duplessy published this outline at the time in a small volume. A recent edition now appears under the title *Victor Hugo, Apologiste* (pp. 162, Paris: P. Téqui). That the author of *Les Misérables* can with truth and propriety be assigned such a rôle will doubtless be a revelation to those who know him only by reputation or desultory perusal. At all events M. Duplessey has given us Hugo's better side and his healthier fruits in a study which, though brief, is in many parts beautiful, and instructive and edifying throughout.

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An article on the names used to designate God in the Book of Genesis appears from the pen of the well-known Biblical Scholar J. Hontheim, S.J., in the fourth number of the Innsbruck quarterly, *Zeitschrift für Katholische Theologie* of the current year. The author deals a severe blow at the widely accepted hypothesis, known as the Jahwist and Elohist theory, which assumes that the use of the different names in certain sentences of the first book of Genesis is evidence of its composite character, according to which there are several original codices, written at different periods and under entirely different commonwealths, brought together under the title of the Mosaic book. Father Hontheim gives excellent reasons for concluding that the use of different names for the Divine authority, as we find it in the Massoretic Bible, ruling the nations down to the time of the entrance of Israel into the promised land, rests upon a well-conceived plan of the writer and has its definite purpose. This argument makes for the unity of the Mosaic text.

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Father John Procter, Superior of the Dominicans in the English Province of the Order, edits a translation, made by Father Bede Jarrett, of *Les Dominicains: Lettres à un jeune homme sur l'Ordre des Frères Prêcheurs.* The little book is useful as an incentive to vocations and as a directory toward the Dominican Order. In the United States, and in English-speaking countries generally, the old rigor of thirteenth-century life when the sons of St. Dominic gave themselves to study and preaching amid vigil and fast, has been tempered to suit the decline of physical vigor and the demands of social intercourse, whilst the isolation of missionary activity in this new world has called for dispensations from the rule of community life which requires numbers as well as fervor for its maintenance. But with the growth of membership and the restored habits of conventual rule the Order is renewing its energy and bids fair to strengthen that intellectual life among us which has been hitherto obscured by the forwardness of aims and efforts in the direction of material upbuilding.

# Books Received.

## BIBLICAL.

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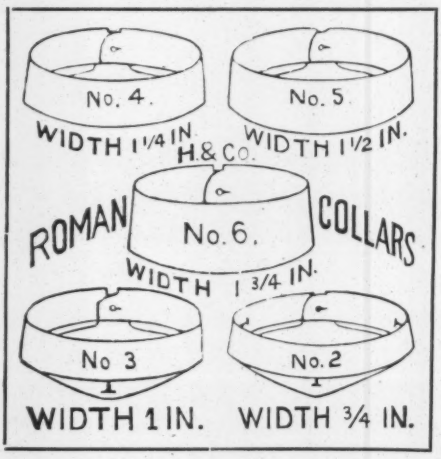


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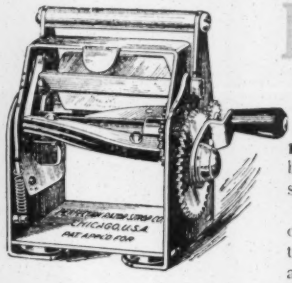

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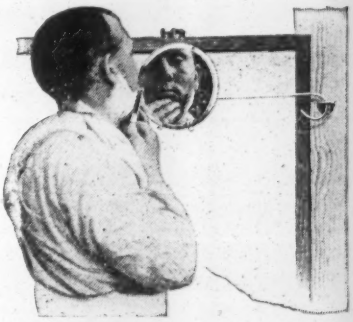

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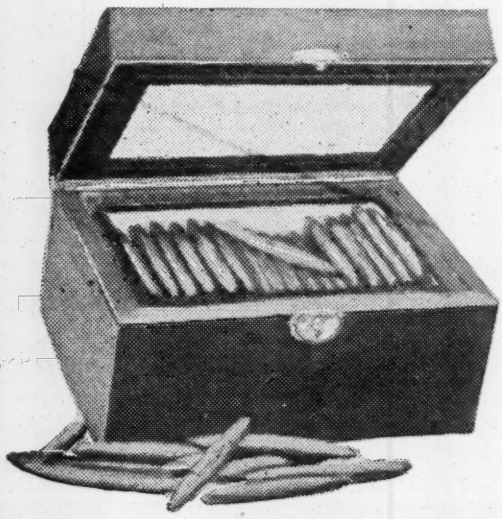

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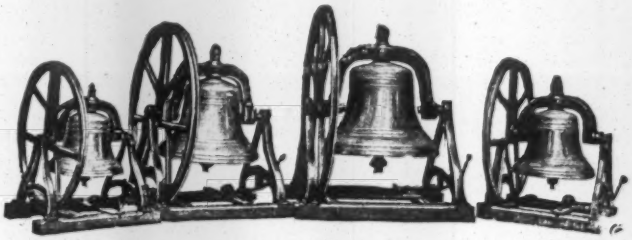

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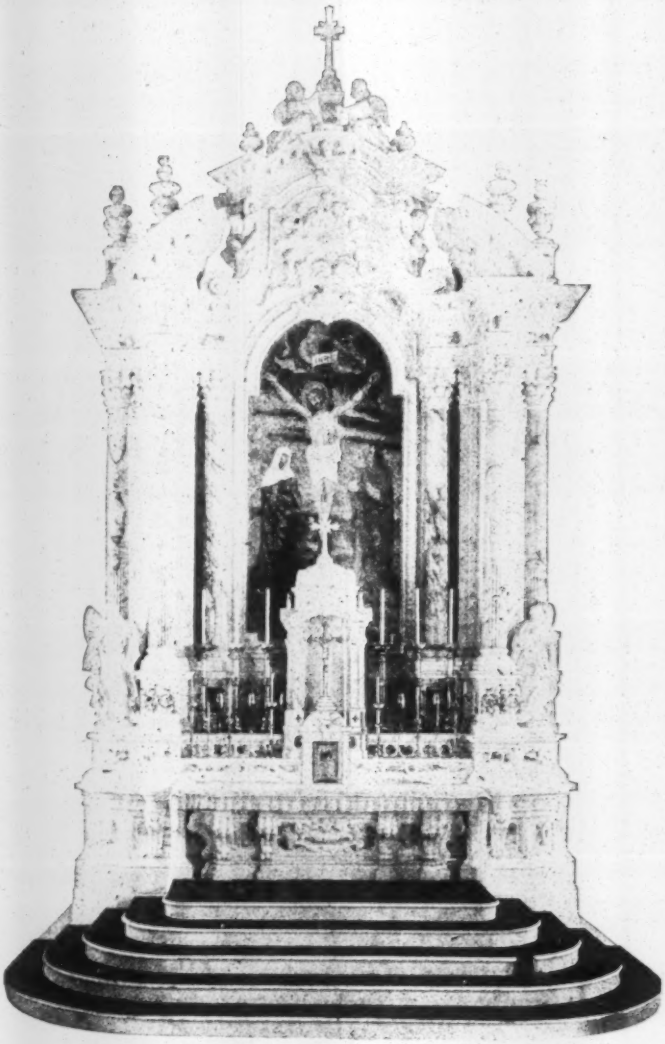

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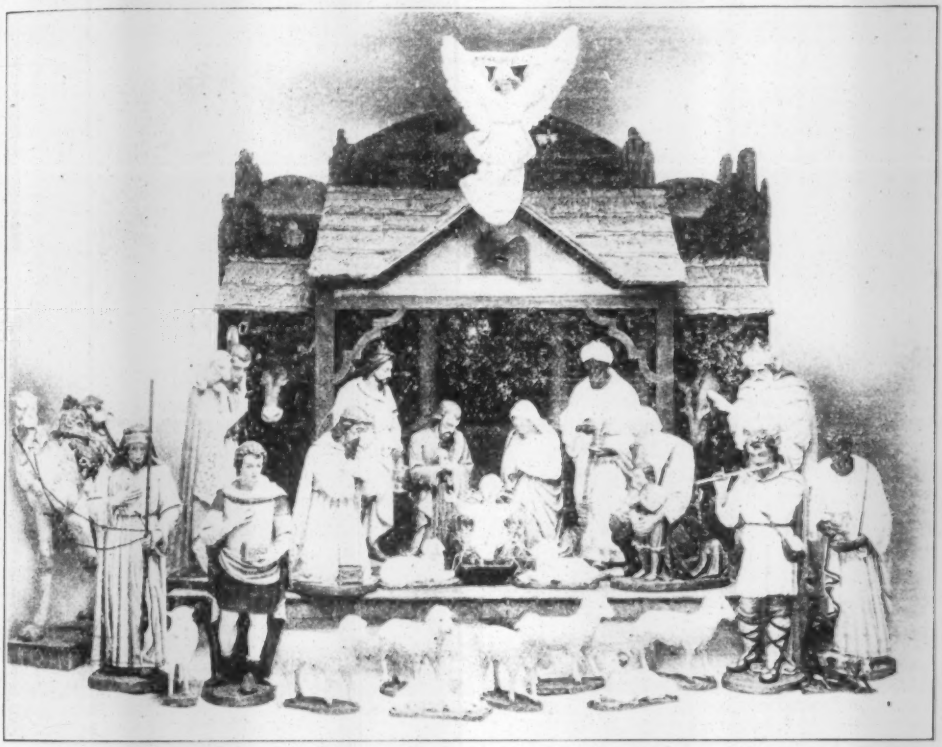

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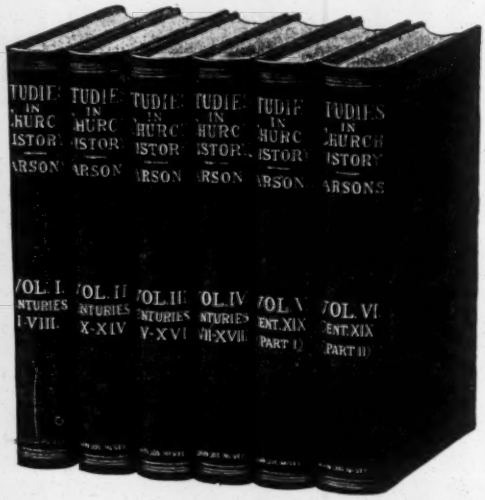

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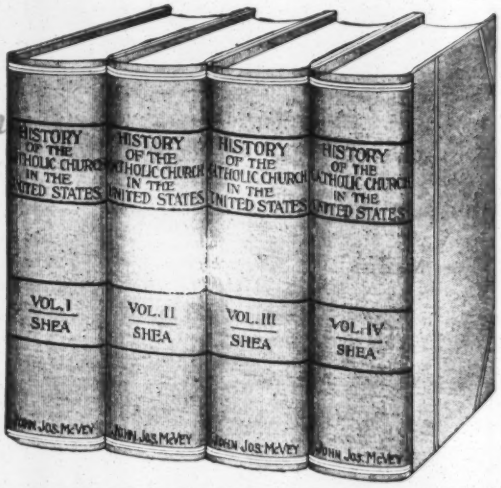


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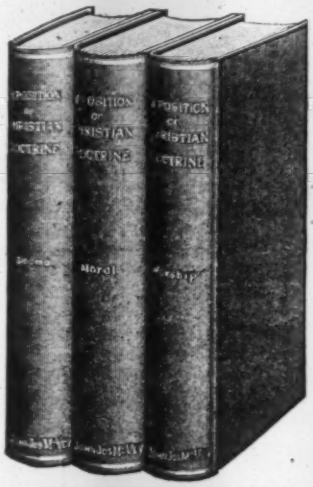

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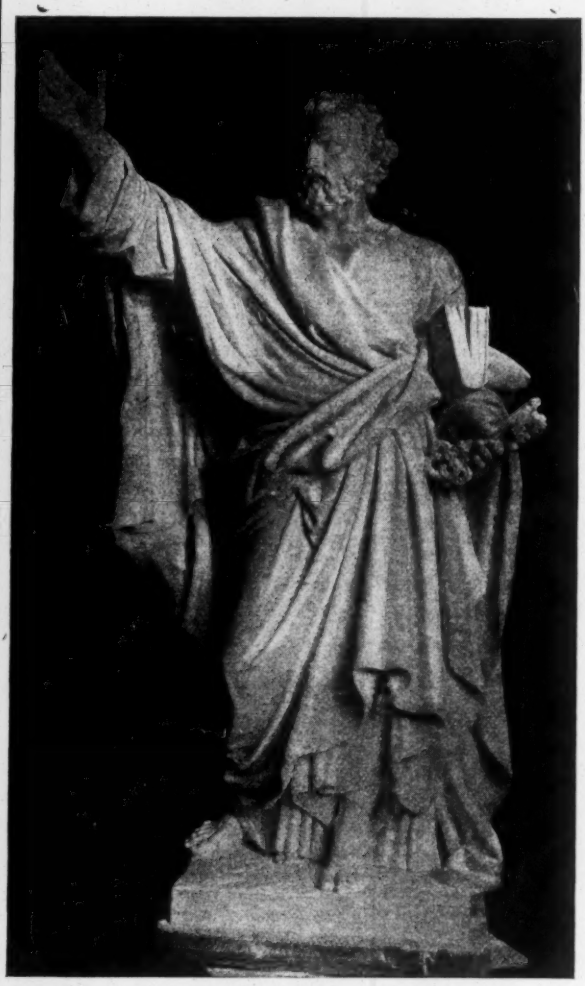

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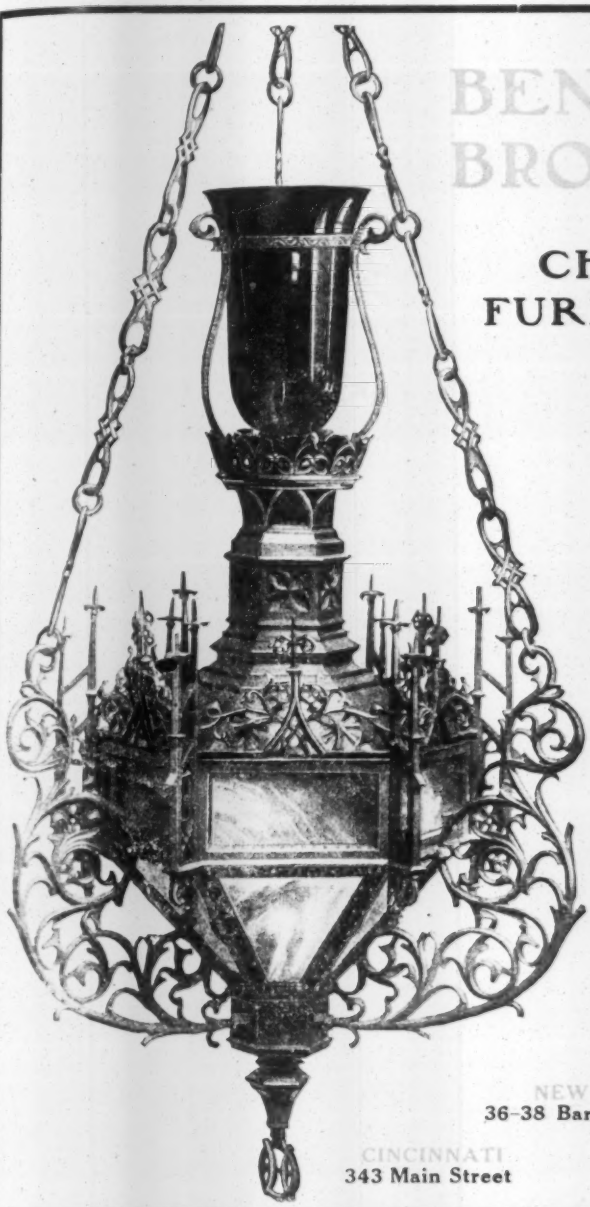

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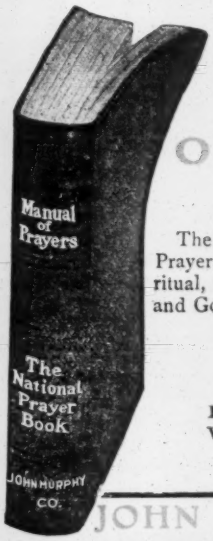

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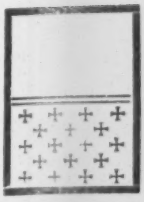

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